

# The Catholic Educational Review

APRIL, 1928

## THE EIGHT BEATITUDES IN THE SCHOOL PROGRAM

It is a tendency of all flesh to seek for satisfaction in the things of the senses. The desire for the comforts of life is something that accompanies our morning rush as well as our evening repose. The fleeting moments of the day are never too swift for the eye searching out a pleasant object. The ear is seldom wearied with compliments; and taste has found in Prohibition an attempt to punish its excess.

An era of prosperity naturally multiplies the wants of an individual. And writers on business conditions are assuming that there is no limit to the capacity of the American public to consume the achievements of mass production. Dr. J. A. Ryan has said: "The satisfaction of any want begets triplets." How previous generations managed to exist without the thousand and one mechanical appliances which we now deem necessary is utterly incomprehensible to the present generation.

An unpleasant consequence of the creed of sense satisfaction and serenity through material security is the fact that the modern age is characterized as the "restless age." The restlessness of American life is a phenomenon familiar to everyone. It is not the restlessness which is indicative of a struggle for great principles; rather, it savors somewhat of a condition which betokens inward shallowness. The common pretense of finding home life monotonous, the unwillingness to get along with old things, the quest for thrills, the flocking of crowds to places of amusement, the prevalence of divorce—all this is an indication of a state of mind. Never before in the history of mankind was entertainment or diversion so available to the masses, and yet there looms that specter of dissatisfaction. The desire for enough to live on develops into the passion for "super-

man" control. A pessimist like Santayana sees in the industrial optimism of the American only a "thin disguise for despair." Evidently, Francis Thompson's line is realized:

"Lo! naught contents thee, who content'st not Me."

If we be allowed to argue from such a situation, might we not return to the conclusion reached centuries ago by that wisest of men, Solomon, who found that "*things*" in themselves are incapable of bringing contentment to man. "The eye is not filled with seeing, neither is the ear filled with hearing." The words of Ecclesiastes have not lost their value, even for a scientific generation. When material things become the sole object of man's strivings they have a fiendish habit of blighting his hopes. "As soft beds and every kind of delicacy fail to make comfortable those who are ill because the source within has become sluggish and its waters bitter, so nothing external can make us free if we are prisoners of our own base passions." The modern practice of shunning burdensome tasks has not resulted in sturdiness of character or poise in adversity.

The efforts of educators to bring back religion, or at least ethical teaching, into the curriculum is an evidence that this restlessness constitutes a sore spot on modern life. The movement toward religious education is by no means insignificant. The American tradition of separation of education and religion is being altered, and children are being permitted religious instruction during school hours. The latest state university attempting a course in religion gave as its object the enabling of the student to integrate his life around religion.

A second movement toward contentment is that of scientific management in industry. Leaders in industry have found contented employees more profitable. Hence scientific management means simply human management.

A third factor to attack the problem of man's happiness is the science of psychology. A glance through the articles listed in the "Reader's Guide" will convince one of the wide uses to which psychology has been put. One may find such headings as: "Applied Psychology," "Criminal Psychology," "Educational Psychology," "Industrial Psychology," "Pathological Psychology," "Physiological Psychology," "Political Psychology," "Re-

ligious Psychology." Under the heading of Psychological Examinations such titles as the following appear: "The Secret of Getting Along with People," "Tests of Personality Traits." Moreover, psycho-therapy and psycho-analysis have reached vast proportions. Mental healing is their slogan and happiness their goal. Advertisements of psychologists also appear in some of the daily papers. A very eminent worker among children, Mr. W. Healy, has written: "Because of the dynamics of hidden life for the production of all behavior, it may be that some day, if parents cannot do it we shall have a profession of psychiatrists and psychologists who have cultivated themselves to the point of being able to find out from the child, . . . what by way of imageries and ideas commands his mind and makes his personality and conduct and character, his dissatisfactions and his enjoyments." (*New Republic*, Oct. 6, 1926, p. 193.) Catholic educators are aware of the dangerous extremes to which the Psychology of Behaviorism would lead us. Our doctrine of original sin would scarcely find place in its assumption of the perfectibility of the human race.<sup>1</sup>

The principle of religious education has always been maintained by Catholics as a guide to the solution of human behavior; and the present attempt on the part of non-Catholics to place religion in the curriculum is a silent recognition of the correctness of our views. With their deeper understanding of the causes of the conflict in the human breast, Catholics are aware that not even scientific management, nor high-sounding Behaviorism can ultimately provide man with the secret of contentment. But the sad feature of the situation is that few students of the problem are drawn to a study of the Catholic plan. Is it because we give so little publicity to our principles, or is it that our principles have not shown results in our lives?

The Catholic plan of life is that happiness lies within the individual and need not depend on the amount of his possessions. Contentment arises from the right attitude toward "things." And to reach this attitude Catholics have at their command more than a scientific or a psychological insight into life. Catholics were given eight principles, which, if understood and practiced, would most assuredly give them that peace and poise so widely desired by educators. In contrast to the modern theories

<sup>1</sup> Bolton: "Every-Day Psychology for Teachers," p. 308.

of happiness let us recall the scene on those Galilean hills where the divine Healer proposed His eight sources of happiness as an antidote to a sensual generation. The followers of these eight regulations were to find their reward not only in eternity but even here on earth. It was Christ who said: "Peace I leave with you. My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid" (John, xiv, 27).

Let us take Christ literally and realize that He left with us a divine source of earthly contentment and spiritual peace. We know that the world admires poise. But we part company with the world in the means we take to secure that steadiness of outlook. Ours is an age of "chicness;" but Christ has shown us that real poise can never be had without inward peace, and it is the inner springs of life that the Beatitudes affect. Peace in effort, contentment in tribulation, poise in living are highly desirable Christian qualities, but they cannot be achieved according to the manner of acting of materially minded persons. The key to the problem is in the attachments of the heart. And by directing the heart the Beatitudes enable us to handle wealth or the things obtainable through wealth. The Beatitudes contain the secret of adjusting our wants without depending on the art of the advertisers. Worldly peace is sought through possession of things; Catholic peace is achieved through detachment from things. Contentment should indeed be a characteristic of Catholic life, but it is not the contentment of indifference, nor the security of pride, nor the snugness of selfishness. It is the contentment that rests on deep faith in Christ, that remains even while one is struggling to acquire virtue. Christ intended that our lives should cause comment by our behavior toward the things of the senses—such a behavior as that manifested by His sainted friends. Non-Catholics are not attracted to the Catholic plan when they witness in Catholic lives the worldly hope for security in the things of Mammon. Before Newman became a Catholic, and while striving to defend the Anglican position, he wrote: "Were there sanctity among the Catholics they would indeed be formidable."

An intensive study of the applicability of the eight Beatitudes to the needs of modern life is particularly opportune at this time. On the one hand there is that ever-present scramble for the things of wealth; and wealth is looked upon as security. A



recent ad. of one of the insurance companies was worded like this: "Let the poets and the psychologists talk. We know that a satisfied and serene state of mind depends largely on material security." On the other hand, psychologists find the majority of their clients among those favored with material security. Can we doubt that in the Beatitudes we possess the real solution? They should therefore be thoroughly studied and prayed over in school. They should be paraphrased and rewritten in language in which students will see more readily their application. Examples should be gathered and situations studied in the light of this or that Beatitude. More than at any previous period of history we are drawn to things of the senses. Modern advertising bombards us at every turn of the road with its campaign of "selling the consumer." We are made to feel that we need this or that accessory. But the mental process of changing "*accessory*" or "*luxury*" into "*necessity*" is very rapid. Hence only a thorough knowledge of the Beatitudes will enable one to move amid the maze of material allurements. And since a Beatitude is a general principle, it is the duty of the teacher to instruct the student in methods of applying a Beatitude to different situations. It is only after long and prayerful study that the student will begin to realize how the Beatitudes are his safest guide in making adjustments to the fascinating temptations to place his heart in created things. He must understand that he injures the cause of Christ when he manifests the same craving as others for pleasure, thrills, clothes, cars, or for the satisfaction of his lower appetites. If Americans pass over our works of charity, they might perhaps be drawn to Christ through that marvelous serenity of lives which show no attachment to the fleeting joys of the world.

It must be made clear to the student that his study of the Beatitudes is not to be limited to school life. He is to carry them with him and, as the years go by, deepen his appreciation of them by applying them to new experiences. Like the rest of our religion, the Beatitudes require years of practice before they are seen to full advantage. Even in his college course it is difficult for the student to grasp all that is meant by detachment. In the words of Father Didon, the teacher must, like Christ, recall "unceasingly to his hearers that the great strength for the struggle, the great support for the combat, lies in that total renunciation which makes man rich and invincible which, in taking

him away from himself and from all created things, prepares him to receive the strength of God and the abundance of His Spirit" (*Life of Christ*, p. 109, Vol. II). We are to prepare the student to defeat the powers of darkness and thereby find happiness. The soldier is sent into battle fully armed. The Beatitudes are spiritual arms, and it is up to the student to become proficient in the use of those arms. He will do so only by making them his daily companions. He will become skillful by employing them against the philosophy of the worldling.<sup>2</sup>

The man of the world, of course, will not pay much attention until he notices in the student an attitude and a practice of detachment. What the individual possesses is not the whole question. The Beatitudes seek to govern his attitude toward any possessions, toward any creature. The person who is free from any undue attachment to any comfort, to any pleasure, to any person will find himself able to desire the riches brought by Christ. That is the implication of the first Beatitude. It should be studied in the light of our destiny to be with God. If we are not enslaved by material things, we shall be free to give our hearts to higher things and merit the reward of the Beatitude. Once we realize our destiny, we are in a position to size up the claims of the world. When the appeal for cars, bank accounts, investments, clothes, or pleasure is flaunted before us the first Beatitude is a means of appraisal. "Not wanting things is better than having them." According to the first Beatitude the fewer our wants the greater will be our opportunity to reach the happiness of the spirit.

The first Beatitude has, therefore, a meaning in present American life. True, its fullest reward is to be experienced in another world, but that does not prevent its peace-giving capacity in this life. The first Beatitude does not praise the poor as such; neither does it condemn absolutely the rich. But it is a regulator of the heart. It enables one to find contentment regardless of what his possessions may be. When the world sees that the Catholic is above sense-satisfaction, that he exhibits little or no craving for the goods of this world and at the same time he shows inward contentment and poise in living, then wonder and interest will commence. St. Francis, singing of his Lady Poverty,

---

<sup>2</sup> Father Maturin's "*Laws of the Spiritual Life*," published by Longmans, Green, will prove valuable reading for college students.

is a picture of a heart perfectly detached, and rooted in Christ.

The second Beatitude might be summed up in one word—self-control. It is a guide in the elimination of that undesirable egotism from one's life. Meekness does not imply weakness; rather, it means strength held in reserve and ready to be released at the proper time for the proper object. The second Beatitude prepares one to demonstrate in his life that quality of reserved power. As Father Maturin says: "It regulates the offensive and defensive powers of the soul."

The third Beatitude is one's support in adversity. It shows one how to accept suffering and defeat with equanimity. It does not explain all suffering, but it does enable one to accept suffering without developing that sour attitude which is too much in evidence. It bestows its blessing on those who mourn with resignation.

The fulfillment of the fourth Beatitude would be an example of American energy transformed into spiritual effort. "Blessed are they that hunger and thirst after justice, for they shall have their fill." Blessed is he who longs for God, for the establishment of Christ's principles in men's hearts. He is on the road to peace who strives to fill his life with a knowledge of Christ's life. Instead of spending hours languishing for wealth, Americans are told in this Beatitude to direct some of their energies toward the acquisition of the spirit shown by Christ. One need not neglect his profession, one need not cease to earn a living, but in the quiet of his life let him revel in the sunshine of the truths brought to earth by Christ. Youth is a time of dreams. The Catholic youth can be taught to find an outlet for his energy in dreaming of conquests for the kingdom of God, in dreams that can come true.

The fifth Beatitude accompanies one into the business world, the social world. It urges one to put mercy into his dealings with men; it aids one in overcoming repugnancy on his part or on the part of others. It teaches one the "*savoir faire*," the spiritual means of getting along with people. It is a companion in forming friendships. Since one gets out of life what he puts into it, this Beatitude supplies him with the "give and take" in the amenities of life.

If the Beatitudes could do no more than convince one of the happiness of virtue, they would be doing well. The sixth Beatitude is in sore need today. It is denied in many circles; its pos-

sibility is winked at. It is here that the Catholic has a duty to perform. The joy of a healthy life, the happiness of a conscience with no regrets, the advantage of the spiritual man over the carnal man, the peace of virtue, and the power of grace in obtaining self-control—these are points which the Catholic must show as a result of following the sixth Beatitude.

The reward of the seventh Beatitude would not seem to be for those who follow all the methods of our present pacifists. The Catholic view of the peace-maker is, rather, a person of character, who, by a life of virtue, by observance of the other Beatitudes of mercy and meekness, is in a position to draw people to him in confidence and then adjust their difficulties by the very force of his character which they have learned to trust. It is a deep joy, for instance, to any lawyer who, because he has achieved a reputation for probity, has the happiness of adjusting, outside of court, family difficulties. Again, there are others who, by their quiet adherence to duty and a heart of sympathy, seem to draw unhappy individuals to them and to be able to ease their troubled hearts. The Christian characteristic of being able to bring peace to human hearts is a possibility which must be pointed out to the Catholic student.

The eighth Beatitude prevents one from becoming cynical when the world turns against him for no reason of his own. After he has waged a long battle for right and justice, after he has lived under the spirit of the preceding Beatitudes, he may still excite enmity in prejudiced minds, but this Beatitude is a safeguard to him and enables him to preserve his peace and composure even when his work may have failed, or others may have misunderstood him.

A fulfilling of the Beatitudes would develop in the Catholic a cheerfulness in daily labor, a mental composure in the midst of trouble, an unselfishness in action, a faculty for saying the kind word in season, a sweet yearning for the things of Christ, a balance in the expression of views. In other words, he would possess a spiritual poise, a complete trust in God's providence. Of course this is an ideal picture, but only by struggling for high ideals can we convince the favorably disposed that we are right. The American Catholic is to draw his acquaintances to Christ through his demonstration of the eight Beatitudes as the best means of achieving peace of soul and poise in living.

It cannot be doubted that many who have felt the emptiness of their illusions are now in a position to be impressed by anyone who finds his happiness according to the standard of the Beatitudes. Andy Gump's failure to eliminate poverty by his billions is typical of all systems which fail to teach the heart. As the mountains bear themselves serenely amidst the storms that rage around them, so too must the Catholic bear himself unmoved by the swayings of selfish conflict. A holy indifference for the things of flesh is the secret of Christian influence. Since we pass our pilgrimage among those who know not the power of the Beatitudes, Christ desires us to be mindful of our mission to hungry souls.

It is well to keep before the student the fact that Christ understood human nature better than does any psychologist. Christ is God and the Designer of our nature. The directions which we possess in the eight Beatitudes come from the lips of One who fully realized the attraction felt by men and women for the things of the senses. He knows how easily we blind ourselves to the needs of the soul. In His goodness He left a divine remedy, one which may seem to repel at first sight, but which, when accepted, supplies the only true peace of soul. He must have intended that those who follow the Beatitudes find true serenity of life. The French have a saying: "Un saint triste, un triste saint"—"A saint sad, is a sad saint indeed." One would think, then, that we ought to capitalize our best assets. If we spend hours poring over the intricacies of some psychologist, why should we hesitate to devote like attention to those divine principles which have been given to us for elucidation to the student mind?

Our students ought to be Christ's best representatives and, as such, are under obligation to demonstrate the value of Christ's scheme of living over any human plan. They must acquire the missionary spirit. They must be apt at pointing out to dissatisfied souls that Christ's doctrines are a source of peace. By the contrast of their lives they must put to flight the argument of serenity through material possessions. It is part of our duty to convince the world that "those who are rich, powerful, learned, haughty, strong, from the time they prefer their riches, power, learning, strength or personality to the hidden blessings and mysterious joys which God reserves for His faithful ones, will be



rejected from the kingdom." Catholic students have not yet reached that stage where they will propose their religion as a solution to the world's restlessness. From time to time teachers might call in the students and talk over with them the possibilities of the Beatitudes. Those who have finished school might be called in for consultation. In the Beatitudes the students have at least a definite program and one that challenges their best efforts. The millions of pagans in our own land offer a vast field of action to the spiritual crusader.

Energy is required to carry through the program of the Beatitudes. That means effort aided by grace. The best hope for the required energy lies in that close attachment to Christ which should be developed in each Catholic school. The thought of doing something for Christ is the highest type of spiritual salesmanship and should be used as a motive power behind the Beatitudes. In Canon Sheehan's *Triumph of Failure*, Charlie Travers is explaining to his friend the secret of his influence over the men of Dublin. He attributes it all to the power of one name: "Jesus Christ."

It is the one word that magnetizes men. In the beginning of my little commission I used to talk the common platitudes of virtue and honor, etc., and sometimes I think I used to make men's hearts leap suddenly under some stirring sentence, only to fall back again when the stimulus ceased. But once I commenced to talk about Christ—I mean Christ of the Gospels, the Christ of the Saints, the Christ of the Martyrs—I held them in the palm of my hand. And what touched them most was what I used to call—I hope without irreverence—the *manliness* of Christ. How He held in His hand the Father's thunders, and only touched with those awful fingers the sealed eyelids of the blind or smoothed down the ringlets of little children; and how power, and what power, went out from Him, and an atmosphere of Omnipotence floated around Him. . . . the majesty of His looks, the grandeur of His silence, the sweetness and strength of His words . . . touched some unseen cord in men's hearts and sent them throbbing with new emotions of love and zeal (pp. 241, 242).

Only love of Christ will send our students forth fired with the spirit of the Beatitudes.

W. H. RUSSELL.

Columbia Academy,  
Dubuque, Iowa.

## THE SOCIAL INTERPRETATION OF HISTORY\*

"What is History?" To this question the historian has been seeking an answer throughout the ages. Definitions are as numerous as schools of interpretation, and the latter are chameleon-hued, taking color from the dominant pigments in the canvases which Clio has painted of the successive stages of civilization. When nations are forming, through conquest and diplomacy, a Seeley describes the historical processes as the "biography of States," or a Freeman terms them "past politics." But when there are no new continents to be discovered, explored, and settled, when political units are well organized and their institutions made more or less stable, when the main currents of this evolution have been charted, other factors then seek interpretation and the historian feels it his duty, in giving an intelligent comprehension of how and why the present civilization came about, to take into account the *sum total* of human achievement. Only when the economic and social experience of its people is understood can we fully understand the political happenings and the characteristic traits of a nation.

There is much that is not new in the so-called "New History." Some of the modern protagonists of this school protest too much that they are voicing an interpretation of history never before considered. In their frequent discussions of what should be the content of historical writing, they are prone to overlook the fact that others before them have not disagreed with their program. It is a straw man they create and then demolish. This tendency to assume that the traditional schools of history are set aghast by this social treatment is apparent in several of the reviews of

---

\* *The History of American Life*. In twelve volumes. Arthur M. Schlesinger and Dixon Ryan Fox, editors; Ashley H. Thorndike and Carl Becker, consulting editors. New York: the Macmillan Company, 1927. \$4 per volume.

Volume II. *The First Americans, 1670-1690*. By Thomas Jefferson Wertenbaker. Pp. xx+358.

Volume III. *Provincial Society, 1690-1763*. By James Truslow Adams. Pp. xvii+374.

Volume VI. *The Rise of the Common Man, 1830-1850*. By Carl Russell Fish. Pp. xix+391.

Volume VIII. *The Emergence of Modern America, 1865-1878*. By Allan Nevins. Pp. xix+446.

the work under consideration which have appeared. But the fact is that eminent historians of all nations have attempted to interpret the non-political factors of history: in the United States the names of McMaster, Turner, Robinson, Beer, and Beard occur at once as among the more conspicuous.

The contributing writers to this series, many of whom were trained in the old school, would themselves have no desire to scrap traditional methods or to insist that the entire story of periods and movements can be told without reference to politics. Professor Nevins, for example, would scarcely claim that his account of Southern Reconstruction which omits entirely the names of Stevens and Sumner is full and complete. No one school of interpretation can be all-encompassing. Succeeding generations read the past with a shifting of emphasis; or rather, human progress is accumulative as it rolls through the years and our attempts to dissolve the mass show connections and contacts not apparent on the surface. Judged by the four volumes now offered, this portrayal of American life "in its multifarious aspects—social, economic, intellectual, and spiritual," will not only make more intelligible political thought and consequent action but will give as well the first continuous account we have of the every-day activities and interests of the American people from the earlier times to the present.

With due regard to the arguments of language and institutions (and these have been considerably modified), ours is not an Anglo-Saxon nation. America, as Burke said, is the child of Europe and not of England. To reduce everything to the dead level of Anglo-Saxonism would rob the American character of many of its best known traits. In Professor Priestley's volume on the Spanish occupation, yet to appear, and in the pages here offered, the influence of non-English stocks upon the development of American nationality will be easily traced. Little of this "foreign" intrusion will, not unexpectedly, be noted for the period covered by Professor Wertenbaker's study. Yet, proper use of such researches as have been made by Mr. Michael O'Brien must dilute somewhat the "pure English" strain both in Virginia and New England. Indeed the author notes that in Baltimore County, Maryland, in 1699, "Timothy Connell who possessed twelve slaves and six servants, was the only planter listed who could possibly have under cultivation an extensive tract of land."

But the colonists, whether English or not, for political, climatic, and geographical reasons, were soon to become different from their own at home. American character began to develop early. The very motives of colonization showed a disagreement which made it easy to prefer the independence of the wilderness to submission at home.

The author of the *Planters of Colonial Virginia* is on sure ground in his treatment of the labor system of the tobacco colonies. Here it was not the small group of wealthy men but the thousands of small freeholders who owned most of the cultivated land, produced the bulk of exports and, through their votes, controlled the House of Burgesses. In this system a prominent part was played by the redemptioners who, in Virginia, sometimes became burgesses, and in Maryland, as has been shown by Father O'Daniel's *Life of Bishop Fenwick*, were often the progenitors of men prominent in Church and State. In New England there was a greater diversification of labor—the small farmer, the artisan, the fisherman, and the sailor forming groups with well-defined limits and privileges. The author sees in the establishment of the "Bible Commonwealth" not only the desire to establish an independent Church, but also the hope of controlling the Anglican Church. "Obviously toleration had no part in such a plan. It is a singular perversion of history which attributes ideals to the prime movers of this great migration which they themselves would have been the first to repudiate." Democracy, also, the New England fathers dreaded as a form of government inconsistent with the rule of the best and most pious men. In setting up Rhode Island as "the only community in Christendom where anyone might explain as he would the universe and his relation to it," one wonders what really would have happened had any "papists" appeared in that colony to explain such relationship from their standpoint. And it does seem a bit unfair to make no reference to the Maryland act beyond a footnote statement, and this in connection with Rhode Island, that "it was almost inevitable that a Catholic proprietor under an English government should be tolerant, especially when his fellow churchmen were in the minority in the colony." When the Anglican Church was finally transplanted to America, conditions, physical and economic, created differences in government and ritual. The annual perquisites of a Virginia minister aver-

aged about 1,200 pounds of tobacco, the variable price of which, together with other circumstances, brought churchmen of inferior ability and character to the colony. Berkeley wrote that of ministers, as of "all other commodities the worst are sent us," and Governor Nicholson declared that "the clergy are all a pack of scandalous fellows." Virginia and the other colonies at least did not require the delusions of the invisible world to liberalize religious thought. It was in New England that such drastic remedy applied. "Many thought that the Roman Church had been criminally lenient" in enforcing the command of the Bible, "Thou shalt not suffer a witch to live." Soon the executions in Massachusetts and Connecticut for witchcraft outnumbered five to one those of the mother country for the same period.

In spite of the prevalence of epidemics and the general ignorance of hygiene, the colonies were cleaner and healthier than the court of James I, who, Professor Hart says, "never washed his hands, but sometimes wiped them on a napkin." The average expectation of life for this period was about forty years. Families of Harvard graduates then averaged 5.21 (now less than three), but larger families were the rule. The examples cited in this connection justify the author's presumption that "much which has been written concerning the short expectation of life for women of large families is based upon insufficient evidence." It was the doctor with his eternal bleeding and physic of harmful ingredients who was responsible for many deaths, especially among children. Physical resistance was probably weakened by the severity of the moral code, which was frequently violated and which developed curious legal punishments. Imprisonment for debt was, of course, general, while the whipping post, pillory, and ducking stool showed no partiality to sex.

In a period when a raw continent had to be subdued, when the wilderness was changing from savagery to civilization, and the active forces of man were restricted to the bare struggle for existence, the intellectual awakening was slow. In New England, where the press was carefully watched and where men believed that God's presence rested like a flaming sword over their every action, the resulting literature was bound to be religious in character. Small wonder that Wigglesworth's *Day of Doom* was, as Lowell said, "a solace to every Puritan household." The private libraries of the southern colonies showed a wider interest. Edu-



cation was molded in the same theological pattern. But in the tobacco colonies, because of the sparse settlements, there could be no effective school system. Here the teaching was done by tutors, or sons of the wealthy were sent abroad to study.

Professor Wertenbaker finally shows us the planter and Puritan at play and the interior and exterior of their homes and churches. He sees fit to note that "sumptuary laws regulating private conduct were not an American or Protestant invention," yet the rules of right and wrong in the two sections of New England and the planting colonies were quite different. Certainly the Puritan, in his detestation of things popish (which extended to the religious as well as to the social celebration of Christmas), did not ban the pleasures that were enjoyed further south because of Catholic precedent. Later, the Catholic French contributed much to the gayety of colonial life.

Dr. Adams, who has recently rewritten the history of New England and not always to the liking of that section, continues the story to the end of the French and Indian War. This may not be the author's best book, but Adams is never dull, and his volume, which traces with striking phrase and original parallel the rise of American culture during these seventy-three years, will rank among the best of the series. The first drudgery of settlement was over; there followed an increase in material comfort, the growth of class feeling, and sectional animosities. America remained a widely scattered, agricultural community, with intercourse based upon economic ties which made Boston and Charleston closer to the West Indies than to each other. The rich grew richer; the conditions of the poor were little changed. Class distinction prevailed. The place at table, the position in classroom, the seating in church were all regulated, while the royal governor headed a social aristocracy which now included a greater number of lawyers and physicians. The clergy of New England were beginning to lose their influence, but elsewhere the increase of land holdings, such as the grant of 60,000 acres to Charles Carroll, created a group which, because of suffrage restrictions, became powerful. This improvement in the well-being of the higher classes was reflected in architecture and furniture as well as in dress. Beneath this class of rich merchants and landed gentry was a group, ranging from the small merchant and farmer to indented servants and slaves,

whose conditions had not materially improved over former periods. Negro slavery increased in the south; Indian slavery was common in New England.

Intellectually, the period saw the rise of a distinctly colonial culture. Book sellers appeared, libraries increased, though they still remained religious in tone; the works of Sidney, Locke, and others were influencing American political thought, and there was a beginning of study in natural history and science. "The Southerner read and pondered. The New Englander wrestled with his ideas." The practice of medicine, however, remained on a low plane, the apothecary and the physician being one and the same, the prescriptions of the latter calling for the fantastic compounds of the former. A newspaper flourished, but there was little published of more pretentious nature, due to the problem of distribution. Education was more widespread, though the standards were not high. Yale came into existence to offset the too liberal spirit of Harvard, and William and Mary College brought greater advantages to the youth of the south.

Some of the author's best writing is to be found in his chapter on the "Life of the Spirit." The African and the Negro had time for art, but not the white who failed to maintain the craftsmanship of his fathers. There was little organized music, theaters existed only in the middle and southern colonies. In religion the sects became more independent, and greater toleration is noticeable toward the setting up of the established church in the south. Concerning Catholics he writes:

In Maryland there were a few devoted Roman priests to minister to the less than three thousand Catholics, and there Father Moseley had to preach to a congregation on the first Sunday of each month which was 50 miles from his home, another on the second, which was 40 miles farther, taking him 90 miles from his congregation of the third Sunday. . . . Under such conditions, in an age when the missionary spirit was not strong in any denomination except the Roman Catholics and Quakers, it was almost impossible to secure men of ability and piety to go out to the colonies as ministers. . . . It was a period of general persecution for the Romanists. . . . Laws passed during the next twenty years, aimed directly at the Catholics [in Maryland], forbade them to hold any political office, took away the franchise, denied them the right to hold religious services except in private houses, and in one act . . . Catholics were forbidden to teach or to have their children sent out of the

colony to be taught by others of their faith elsewhere, and all priests were forbidden to preach, hear confession, administer the sacraments or minister to the dying.

As life became richer and more complex the sections grew farther apart, but as they diverged socially, improvement in communication, the growth of the press, and the increase of culture tended to unite the colonists intellectually.

Certain factors are stressed by the author as important in this new development. First the Treaty of Utrecht made possible the expansion of the frontier and the increase of the sea-borne trade, resulting in a larger immigration of non-English groups. Slavery became recognized as the labor basis of southern society, while in the north this foreign influx developed commerce and industry, enlarged the boundaries of towns, multiplied intellectual contacts, and improved ways of communication. Then the spirit of George Whitefield and of Jonathan Edwards, manifested in the Great Awakening, completely altered the outlook of the people and left behind results of first importance. Finally, the pride of participation in the English wars brought self-confidence which by the middle of the century could not be mistaken. The American spirit had been born.

The period covered by Professor Fish's discerning volume was one of experimentation and diversity. By clever use of homely example the author recreates the very spirit of the time and its people. True, his interpretation of the west cites Turner too infrequently and is a bit provincial, failing to note at times the differences in frontier conditions of the Virginia migration and those of the west of the New Englander. For example, there were no ice houses below the line of natural ice; Kentucky might have used ice in the julep, but farther south refrigeration was certainly restricted to the "old oaken bucket." His reference, also, to the establishment of the American mission at the court of Pius IX would have been more fruitful had it been made to the account of these diplomatic relations which appeared in the *Catholic Historical Review* a few years ago, rather than to his own study of American diplomacy which gives nothing beyond the bare statement that these relations were opened. But Professor Fish has not written a finer book.

Tracing throughout a heavier political outline than do his collaborators, the opening pages portray the influence of the

Monroe doctrine. The country was independent in every respect—contact with the outside world was at its lowest, liberty, optimism, and self-confidence abounded. There was a settled east and a settling west, neither of which sections had as yet "caught the idea of race suicide." In architecture, "the most important ecclesiastical edifices were the Catholic cathedrals in New Orleans and Baltimore." To this generation, which was "born by candle-light and died by the light of oil lamps," came new methods of farming, industry and trade, and inventions showing novelty rather than perfection: the telegraph, reaper, sewing machine, daguerreotypes, iron ranges, kitchen ware brought by peddlers, the "restless rocking chair," and others.

The vast demand for labor invited the immigrant in larger numbers than before, while the common man's belief in equality withheld no privileges from him, although in some localities he was regarded as a foreigner long after he became a resident voter. The Irish supplied a demand for pick-and-shovel work which was at that time much needed. In this capacity "they stepped on no economic toes," but later, when they entered factories to compete with earlier immigrants, they were disliked. The Irish girls permitted many to indulge for the first time in the luxury of "help." "The Roman Catholic Church was becoming more distasteful to the majority as it became more important. . . . When, therefore, the first Catholic church arose in the Irish quarter of city or town, the combination was regarded as a menace." The Germans were more conservative, scattered themselves about the country more generally, and brought with them their love of music and traits of industry. Both Irish and Germans kept a cultural contact with their native country, often through priests who had been trained back home.

Habits also were changing, much for the worse if the opinions of travelers are to be believed. Tobacco spitting seemed universal; the spittoon was a parlor ornament as well as a necessity; the knife was much in evidence at table. This age was marked by the rise of the penny paper, the spirit of Barnum and the circus, volunteer fire companies, practical joking, and the popularity of the summer resort. Morals were at low par, for no code had been developed to meet new conditions. But it is refreshing to recall that divorces were once infrequent and the parties thereto socially banned. The politician made his appeal to the Constitu-

tion and the Bible, for this was a religious period. The introduction of Roman Catholic sisterhoods increased the opportunity for women who wished to lead a life devoted to religion. Religious questions came before the courts which, in cases involving the ownership of church property, followed the canon law. "In Baltimore, as in New Orleans and to some extent St. Louis, long settled Catholic families gave the tone to society. . . . Although still organized under the missionary department, the Propaganda, its bishops holding commissions as *in partibus infidelium* (*sic!*), the Church was fully cognizant of its position before the law, and felt at home in the United States." Campbellites, Millerites, Owenites, Mormonism, the Brook Farm movement, revivals, itinerant preachers were other manifestations of the increasing religious interest. Artistic taste, showing itself at its worst in the "gorgeous flora of carpets" and the fancywork of beads, hair, and wax wrought into all sorts of designs, was inferior to that of earlier periods.

The development of education was pronounced and many-sided. The account shows the growth of the free public schools, the work of Horace Mann, the rise of academies and high schools, the increased number of colleges and their classical tone, the land-grant colleges of the newer sections, the state universities, and the lyceum movement. The Catholic reader will be interested in the reference to the situation in New York under Governor Seward and Bishop Hughes, "his fast and lifelong friend."

Reform movements improved conditions for the blind, poor, and insane, promoted temperance, enlarged the scope of woman's activities, and crystallized the abolition sentiment. The political agitation which was temporarily quieted by the Compromise of 1850 began a new era during which American life everywhere was to suffer from the wounds of civil strife.

The dark days following war and the emergence of the nation into the life of modern America are pictured with much detail by Professor Nevins. It is probably the confusion of this period and the varied, complex factors at work in the readjustment that give the impression that this account has less of unity than its companion volumes. Perhaps, also, the effort to write without regard to the political framework makes interpretation difficult. Yet the accounts of the Panic of 1873 and of the disputed elec-



tion of 1876 show a happy blending of political and social history. Scrap books may be made more useful and alluring than discussion. Certainly this volume is no less interesting than the preceding ones.

The author makes the crisis of 1873 the dividing line of the period, showing the contribution made by each section before and after to the nation's upbuilding. The South, recovering from the effects of the Civil War, laid the foundation for the New South which was to show unforeseen growth in manufacturing, industry, and intellectual life. "Between the Negro field hand and the Negroes who organized the Fisk University Jubilee Singers, what a gulf!" The industrial boom in the north touched every field and made for large-scale production and consolidation. In the west the Indians were subjugated, the buffalo exterminated, transcontinental railroads built, and a distinct, if rough, civilization settled around the ranch and mining camps, the latter in Montana consisting of "opir holes, gopher holes, and loafer holes." San Francisco and California formed a world apart. Here came our own Charles Warren Stoddard, "a young man fresh from the experiences which enabled him to write *South Sea Idylls*." Stage coach, "wild-west" life, immigrant trains, Chinatown, Indians, Mexican missions—what a panorama! The rise of the middle west to agricultural predominance led to the revolt of the farmer through the Grange and its cooperative experiments. A picturesque leader in Minnesota was Ignatius Donnelly, "a hot-headed, keen-witted agitator of Irish blood," who came within 5,000 votes of winning the governorship.

The every-day life of the people was surrounded by ugliness of home and furniture, then evidences of wealth and comfort. It was the day of lambrequins, whatnots, painted plaques and plush, iron statuary on the lawn, plush albums on marble-top tables, wax flowers under glass, the slippery, musty horsehair sofa. There are splendid chapters on the broadening and deepening of American culture. Intellectual interests became more general; higher education was developed in its true sense.

The story of religion for this period is too briefly told. Henry Ward Beecher, Phillips Brooks, and the sensational revivals of Moody and Sankey are mentioned, but the bibliography contains no reference to any study of the Catholic Church for these years, nor is the name given in the index. There is a brief reference

(p. 346) to the alarm felt among Protestants "over a supposed intent of the Catholic Church to gain control of education, or to obtain a share of the public-school funds for its parochial schools." The Church's attitude toward divorce is not that of the author (pp. 215-216).

The critical essay on authorities to be found at the end of each volume is well organized and should greatly aid the scholar and teacher. A departure seldom found in former bibliographies is the statement made concerning physical survivals. The illustrations throughout are not merely pictures used to break the monotony of the printed page: taken in large measure from contemporary sources, they really illustrate. The reproduction, for example, of the walnut bedroom set, in Professor Nevins's volume, needs no further comment to show the taste of the period.

These volumes should be in every school library. With such works now available as the *Chronicles of America*, the *Pageant of America*, and above all the *History of American Life*, teachers are spared much of the effort necessary to interest the pupil in the subject of history, and the problem of developing that interest through collateral reading has been solved.

LEO FRANCIS STOCK.

## THE ORGANIZATION OF THE DUTCH SYSTEM OF ELEMENTARY EDUCATION

### HISTORICAL BACKGROUND

We have knowledge of a school in Holland as early as the year 700. Beginning with the time of Charlemagne, numerous schools flourished in connection with monasteries, churches and cathedrals. The greatest pre-Reformation development of education took place between the twelfth and sixteenth centuries, when the guilds and cities established schools. In the fourteenth and fifteenth centuries there was practically universal popular education.

It will not be inappropriate, I think, to make a note here on the origin of popular education. Of course, the idea of some education—religious education—for everybody, is as old as the Catholic Church, if not so old as Israel. But the idea of some secular education for everybody, apart from the religious purpose, is much younger. This idea is generally credited to the Protestant Revolt. To say that popular education is a product of the Protestant Revolt is an astounding statement, whensoever and by whomsoever made. It is a pure presumption on the part of Protestants, and a lamentably mistaken admission on the part of Catholics. In no conceivable sense whatever did the Protestant Revolt originate any educational idea. To ascribe the fatherhood of the American public school to Luther is laughable. The origin of popular education, as we understand it, is to be sought in the cities of Western Europe, in the thirteenth and fourteenth centuries, if not earlier. The germ of every principle of public education, of cooperation between Church and State, and even of civil responsibility and dominance was right there.

Late in the fourteenth and throughout the fifteenth century the Brethren of the Common Life had many marvelous secondary schools in the Netherlands. Most of the schools of the land were still directly or indirectly church-controlled. But by the time of the Protestant Revolt the Church had yielded a great deal of her direct control to the municipalities. The Revolt ruined many schools, but the havoc wrought was not so disastrous as in Germany and England.

It was the famous, or notorious, Synod of Dordrecht (1618-19) that definitely committed the country to Calvinism. Perhaps the reader will remember the vicious verse some Englishman wrote on this Synod:

Dordrecht Synodus, nodus; chorus integer, aeger;  
Conventus, ventus; sessio stramen. Amen.

The Synod paid some attention to education. It demanded schools for country places, prescribed ecclesiastical visitation, called on the civil authorities to provide teachers, and required teachers to sign a confession of faith.

During the life of the Dutch Republic (1579-1795), the State, in union with the Church, controlled education. Only Protestants could teach. There was no Catholic hierarchy. The Catholic population was persecuted and helpless.

In 1796, for the first time in two centuries, Catholics were permitted to qualify as teachers. The Constitution of 1798 recognized freedom of worship and freedom of education.

In the newly established Kingdom of the Netherlands (1814) the State claimed a practical monopoly of education. This is said to have been one of the principal causes of the Belgian Revolution, resulting in independence for Belgium.

In 1855 the Hierarchy was reestablished.

The law of 1857 allowed the establishment of private schools, but put them under state supervision and granted them no subsidies.

In 1868 a pastoral of the bishops called for the establishment of Catholic schools and forbade the attendance of children at neutral schools.

In 1888 there was formed a parliamentary union of Catholics and Protestants for the redress of grievances concerning the school question. This union was called "the monstrous alliance." The result of the union was the enactment of the law of 1889, which guaranteed subsidies to denominational schools.

Public support of all education was gradually increased until the law of 1920 brought about absolute financial equality. The committee that paved the way for this solution was composed of Protestants, Socialists, Jews and Catholics. The draft of the law was made by a Protestant minister.

## THE FUNDAMENTAL LAW

The provisions of the fundamental law regarding education are as follows:

Education shall be an object of unceasing care to the government.

There shall be freedom of education under government supervision.

Teachers shall be subject to examination as to professional and moral qualifications.

Each commune shall be responsible for the sufficiency of elementary education.

In the regulation of neutral (i.e., non-religious secular) education, the religious convictions of all shall be respected.

No law relating to education shall violate the freedom of religion.

The law shall guarantee the equal efficiency of public and special (free, denominational, private) education.

Non-public schools shall be free in the choice of their books and their equipment, and in the appointment of their teachers.

Any and all schools complying with the law shall be equally supported out of public funds.

## THE DUAL SYSTEM

There are two kinds of elementary schools; "open-bare" and "bijzondere;" that is, public schools and special, or "free," or, in a certain sense, private schools.

Public schools are established and entirely controlled by the public authorities. Religion is not a prescribed part of their curriculum.

Special schools are established at the instance of religious or secular corporations, are directly controlled by them, subject to the general school law, and are supported by public funds. Their curriculum may include any religion or philosophy or ethics not dangerous to public safety and morals.

All these schools are public schools in the sense that they are subject to public law and supported by public funds.

The so-called special schools are private in the sense that they owe their existence to private initiative, that their immediate control is private, and that they have or may have some distinctive religious or ethical or social characteristic.

For the establishment of a public school, a minimum of 12 pupils is sufficient. For the establishment of a special primary



school, there must be available, in a commune of over 100,000 inhabitants, 100 pupils; in a commune of 50 to 100,000 inhabitants, 80 pupils; in a commune of 25 to 50,000 inhabitants, 60 pupils; in a commune of less than 25,000 inhabitants, 40 pupils. The queen may permit the establishment of a special school for 25 pupils.

Besides public and special instruction, the law recognizes home instruction. If a child's residence is more than 4 kilometers distance from the nearest agreeable school, the parents may demand home instruction or transportation to the nearest school they approve.

#### CLASSIFICATION OF SCHOOLS

Kindergarten; ordinary elementary school (seven years' course); continuation school (two years, for those who have left primary school); extended elementary school (three years beyond the sixth grade); extraordinary elementary school (for the deaf, blind, etc.). Secondary schools may be entered at the age of twelve.

#### ADMINISTRATION AND CONTROL

*The Queen.*—The queen is the chief executive, and has numerous specific powers in the matter of education; e.g.: she determines the compulsory education period, with the advice of the Council of Instruction; she may exempt a commune from having a school; may order a commune to have a joint school with another commune; may permit the establishment of a special school, if there are 25 pupils available; appoints the Minister and inspectors; may regulate continuation instruction, with the advice of the Council of Instruction; may close a school out of time, with the advice of the provincial government; may grant extraordinary subsidies to poor communes; may suspend indefinitely a teacher guilty of disrespect for the religious sensibilities of pupils; disposes of appeals from the decisions of provincial governments and other authorities.

*The Minister of Education* has general supervision over the whole system and administers the finances; controls, under the queen, schools exclusively supported by the central government; and decides disputes between local authorities, and between local authorities and the inspector.

*The Council of Instruction* is a national body, representative of all groups. It is advisory to the queen, the Minister of Education and the provincial governments.

*The Provincial Government* may regulate the number of schools; may close a school out of time; may disqualify a teacher teaching doctrines inimical to good morals or patriotism, or a teacher leading a scandalous life; may discharge a teacher in certain cases, upon advice of the inspector; may dispose of appeals in cases of suspension; hears appeals in home instruction cases and in cases concerning sanitation; may order a commune to have a joint school with another commune; approves decisions of communal councils as to location and number of schools, suspension of instruction, etc.

*The Mayor and Magistrates* nominate principals with the advice of the inspector, and teachers with the advice of the inspector and principals; may take disciplinary action in respect of a teacher; may recommend to the communal council the discharge of a teacher; may fill temporary vacancies in teaching positions; inspect certificates of assistant teachers; exercise some control over salaries; approve schemes of instruction drawn up by principals; approve arrangements for continuation instruction; arrange for religious instruction in public school buildings; may exempt pupils from physical training; report to the provincial government.

*The Communal Council* appoints teachers of public schools; discharges teachers, upon recommendation of the mayor and magistrates, or the inspector; admits assistant teachers; may reward teachers, with due regard for the principle of equality applying to public and special school teachers; decides regarding the number and location of schools; approves school plans for special schools; allows home instruction and pays the expense of the same.

*Inspection.*—There is a principal inspector, who is in charge of inspectors and advises the provincial government.

District inspectors advise mayor and magistrates.

Local inspectors exercise passive supervision, without any particular authority.

Public inspection of special schools takes place only in respect of sanitation, professional competence of teachers, and the barest secular instruction.

*Committee of Parents.*—The law provides that a committee of parents shall be established for every school.

*Catholic Administration and Control.*—(1) The Hierarchy meets from time to time, determines upon policy, and makes special regulations. (2) The Central Catholic Bureau of Education is a fact-finding and advisory agency. (3) The National Catholic School Council is advisory to all educational agencies in important matters. (4) The bishop is responsible for the diocesan system. (5) Inspection: Each diocese has a diocesan superintendent. Each deanery has a deanery inspector. The three largest cities have city inspectors. (6) Boards of Appeal. The three smallest dioceses have one board of appeal each. In the larger dioceses single deaneries or groups of deaneries have boards of appeal. (7) Authorities in charge of individual schools: pastors, pastors and laity, religious congregations, lay organizations.

#### THE TEACHING OF RELIGION

*Public schools.*—Certain hours, falling within school time, are expressly set aside for religious instruction. The teachers are appointed by the respective religious authorities. The public school furnishes room, light and heat, free of charge.

*Special schools.*—The religious or ethical doctrine may permeate the entire curriculum. The corporation in charge may select appropriate teachers and books.

#### TRAINING, CERTIFICATION AND APPOINTMENT OF TEACHERS

*Public schools.*—The teacher must have a certificate of professional competence, and a testimonial of good moral character from the mayor; is appointed and discharged by the communal council; must respect the religious sensibilities of everybody; is disqualified by the provincial government for unpatriotic or immoral doctrine or conduct. Religious teachers are appointed by church authorities. Every school of 49 pupils must have at least two teachers. The first two grades should be taught by women. There is a system of pensions.

*Special schools.*—Students or graduates of special normal schools are entitled to the same certificates as students of public institutions. Private authorities, in charge of schools, appoint and dismiss their own teachers; the state cannot interfere ex-

cept on grounds of professional competence and public safety and morals.

#### CURRICULUM

*Public schools.*—The obligatory subjects are reading, writing, arithmetic, Dutch language, Dutch history, geography, natural science, singing, drawing, physical training, needle work. Optional subjects are French, German, English, mathematics, general history, commercial science, manual training, agriculture.

The queen may grant exemption from teaching certain subjects.

The principals, advised by their teachers, draw up the scheme of instruction, fixing the number of hours and number of years each subject is to be taught. Their scheme must have the approval of the mayor and magistrates and the inspector.

*Special schools.*—They must be in session a certain length of time. They must teach the subjects prescribed by law, but may draw up their own scheme of instruction as to arrangement of classes, frequency and importance of subjects, etc., and may select their own text.

#### SUPPORT

The cost of instruction is divided under the following heads: salaries, establishment and maintenance of school buildings, purchase and rent of grounds, purchase and rent of furniture and equipment, purchase of books, light, heat and cleaning, libraries, rewards and prizes, food and clothing for poor children, expenditure for local supervision and miscellaneous.

*Public schools.*—The government pays the salaries of teachers; all other expenses are paid by the communes. There is a tuition, but it is in the form of a tax upon income. The tax varies according to income. Below a certain income there is no tax. The lowest tax is five cents (Dutch) per pupil per week. The highest tax may not exceed the average cost of instruction per pupil per year.

A commune unjustly burdened by school expenses may draw extraordinary subsidies from the government.

*Special schools.*—There is absolute financial equality. It is presumed that a special school costs as much to run as a public school. Salaries are paid by the government; all other expenses

are paid by the commune. Parents of children attending special schools also pay a tuition tax.

A private corporation applying for a new school must deposit 15 per cent of the cost in the communal treasury.

If a public school has more teachers than the law prescribes, special schools may demand a proportionate increase in staffs. The increased expense is paid by the commune.

If a province makes expenditures in behalf of extraordinary primary instruction, it must treat public and special schools on a basis of equality.

#### STATISTICS (CATHOLIC) 1927

Catholic population .....	2,000,000
Dioceses .....	5
Elementary schools .....	2,073
Pupils .....	345,731
Diocesan and parochial schools .....	1,332
Schools under pastor and laity .....	185
Schools under religious congregations .....	451
Schools under lay organizations .....	105
Total elementary school teachers .....	10,075
Men .....	4,138
Women .....	5,937
Religious .....	3,455
Lay .....	6,620
Of religious teachers there were: Men .....	858
Women .....	2,597
Of lay teachers there were: Men .....	3,280
Women .....	3,340
Of the schools there were: Boys' schools .....	37.78%
Girls' schools .....	43.03%
Mixed schools .....	19.19%

Complicated as the school law may seem, upon study it is really simple. Bureaucratic as the administration may appear, it is truly liberal. What may look as cumbrous machinery, in fact functions very efficiently. The whole monarchical scheme is imbued with a democratic spirit.

Assuredly, here is liberty under equitable law, freedom of action under reasonable regulation. Here has been achieved an almost perfect balance between the power and authority; the rights and claims of State and Church, government and commune, parent and teacher, individual and corporation.

CHARLES N. LISCHKA,  
*Georgetown University.*



## ORIENTATION THROUGH CORRELATION

Neither the idea of orientation nor of correlation is new, but our interest in the workings of another's mind may attract our consideration to an attempt at synthesis of the content-material (as distinguished from the technical training) offered freshmen engineers in a Catholic University. Bishop Shahan expressed the inclusiveness of our field in his address before the Catholic Education Association convened in Detroit, June 26, 1927:

It is the ambition of all Catholic education to omit from its range of activities no branch of human knowledge, old or new, that can in any way promote the common welfare, or serve the community in its growth, or enable the citizen to assimilate the results of modern research and investigation along its many and far-flung lines.

Our procedure grows out of a conception of this knowledge integrated through various channels—reading, studying, thinking, evaluating, and so forth—and radiating to a circle of ideas like the spokes of a wheel from the hub (religion, a knowledge of our relationship to God). Seven centuries ago, when defining the beautiful, St. Thomas characterized the ideal method in this sort of undertaking: unity of action in variety of operation; or as Pope put it:

Where order in variety we see  
And where, though all things differ, we agree.

Although our students are "surrounded with variety," Ecclesiastes' words (xii, 13): "Fear God and keep His commandments, for that is all man" expresses our major aim concisely. That faith gives its orientation to the whole of knowledge and of life we feel that our readers will accept; nor will anyone deny that we should sacrifice everything to the attainment of our goal—the inculcation of a Catholic sense (an idea amplified in "Faith and Youth"—*Ecclesiastical Review*, January, 1928).

Our formal object is the full development of man's material and supernatural faculties—ideals, appreciations, attitudes, skills, and habits; and if we are to achieve these goals, the motivation must come from the material object itself—the student.

In surveying the history of education, non-Catholic educators

do not realize that since the sixteenth century—when certain individuals revolted against the guidance of theology and philosophy—the science of education has developed haphazardly. Lacking a knowledge of final causes, instead of considering the purpose of the student's creation and planning at any cost to help him achieve his destiny, un-Catholic minds have turned attention to the youth himself. Catholic teaching, on the contrary, followed St. Thomas, whom, we all agree, inspiration so guided that his unification of doctrinal thought need never be re-done and whose ideas on education emerged from the correct point of view. Because he worked with the perspective of centuries, it is not a difficult matter to add to his pronouncements whatever more precise modern methods can and have contributed. Our suggestions will, of course, but definitize and localize.

As a modern instance of orientation to all knowledge and life as a whole, we might cite Pope Pius XI, of whom Cardinal Vanutelli spoke recently as robust in body and mind, with all his eminent faculties coordinated and consequently (despite Nicholas Murray Butler's feeling that we have no outstanding world genius since the War) ready to work efficiently for the unification of Christ's kingdom. No one who knows that we are all created in the image and likeness of God will deny the unity in man's advancements and retrogressions, no matter how numerous and varied such movements may be. Of greater importance, surely, is our realization that sacred history, the relationship of Creator and creature, has, since the beginning of time, been but one story.

To focus our discussion at this point, we may well consider the field of education, whose processes are, always have been, and always will be fundamentally moral. For correct point of view as to unity of interrelation consider the gist of such pertinent remarks as those of Pere Woroniecki, O. P., Rector of the Catholic University of Lubin, Poland ("St. Thomas et la Pédagogie Moderne," an extract from *Xenia Thomistica*, Rome, 1924), whom I follow. Since education is implicitly a part of the philosophical sciences (psychology—scientific data and method, and moral theology—ethics), to train our students properly we must ever keep in close touch with these parent sciences in order that the result of education may be a real unity. Ethics and moral theology must govern our living and

check theories with reality. We welcome everything the twentieth century can contribute, but it is only in the light of the leading formal principles of education that we shall be able to give to our observations their real meaning and value.

No need to quote Newman on the essential unity of knowledge; nor is there lack of non-Catholic advocates. Witness Richard G. Moulton (*World Literature*, p. 449), who says that instead of resembling a house without a plan, a conglomeration of separate studies, our education should be self-explanatory as a whole scheme. Dr. Frederick W. Foerster, the sanity of whose point of view suggests unusual possibilities had he but the gift of Faith, is equally positive that, unless correlated with a great spiritual outlook on life as a whole, all efforts are but superficial (*Marriage and the Sex Problem*, p. 207):

Even the most perfect development of will power tends to degenerate into a mere athletic exercise without enduring significance. The deepest religious and philosophic thought declares that this world of the senses and this earthly life are not the whole truth but only a stage of preparation for a higher and spiritual world. Without this belief our educational work deteriorates. If our whole being be conceived as of confined to our short earth life, there results an immense increase in power of all earthly temptations over the human soul. All higher appeals seem merely fanciful references to a dream world without reality or power.

Dr. Charles McMurray feels (*Elements of Method, passim*) that not only does correlation spin such connections between different sciences that a unity from variety results but that it is so integrated with the formation of character it is more inclusive than the sum of the developments effected by the various subjects in a curriculum. Even Dr. Charles Eliot's harmony idea is in the same line of thought, while President Angell of Yale would go further (address before a convention of the American Association of Law Schools at Chicago, December 29, 1927). He demands a more intimate correlation of all departments of American universities, in order to make possible team play and integration of educational process into intellectual units—a consummation thwarted by the swarming of individual professional schools on the same campus.

Hindu philosophers speak of the Veil of Maya or Illusion, which covers the hidden unit of things so that the world appears

manifold; and with no difficulty one can see how a training devoid of the integration which only Catholic philosophy can give would be so veiled. For that reason, when we study the Middle Ages, and, to be specific, the activities of St. Dominic, we must admire the competence with which the universities of the greatest of centuries correlated studies in order to achieve their purpose. University men see the advantage in knowing what objectives they are aiming at, the motives by which they will approach these goals, and the interrelation of the group-activities in the campaign. A map of the year's work showing the correlation of various studies at different stages of advance motivates and directs student effort. In addition, when one sees the goal and has the desire to attain it, with economical and effective methods of work no amount of application can seem drudgery, which is really in the soul of the drudge.

That a course in orientation is a valuable asset to university curricula because it aids in the achievement of the objectives stated in preceding paragraphs, a thoughtful student argues in this manner:

#### *I. Introduction—*

(A) In order to secure the best results the curricula must be flexible.

(B) An orientation course produces this flexibility by correlating all the branches suggested in the curricula.

(C) This correlation produces increased scholarship.

(D) Objections answered:

1. Not all new ideas are fads, for many have been used eminent success.
2. Well organized work does not crowd the curricula, for effective organization secures correlation between kindred subjects.

#### *II. Brief Proper—*

An Orientation course is a valuable asset to the university curricula, because

(A) An orientation course gives the student an opportunity for intellectual gymnastics.

1. It creates a spirit of emulation.
  - (a) It cannot be conducted without discussion.
  - (b) Discussion requires research.
  - (c) Research brings an increase of knowledge.
  - (d) Increased knowledge gives skill.
  - (e) The skill of students raises the standard of the university.

2. It encourages a spirit of self-reliance.
  - (a) It convinces the student of his native power.
  - (b) It shows him the fruit of his personal efforts.
- (B) An orientation course is an aid to the students.
  1. It brings them into closer contact with their classmates.
    - (a) It removes the barriers of social restraint.
    - (b) It creates an atmosphere of mutual interest.
    - (c) Mutual interest promotes good fellowship.
    - (d) Good fellowship along lines of mutual interest secures increased scholarship.
  2. It destroys the spirit of selfish achievement.
    - (a) It shows the advantages of mutual research.
    - (b) It proves the limitations of the individual endeavor.
  3. Objection answered. Discipline is not weakened.
    - (a) Spirited discussions demand concentration.
    - (b) Concentration secures good discipline.
- (C) An orientation course is a help to the instructor.
  1. It brings him closer in contact with his pupils.
    - (a) It creates a friendly atmosphere conducive to study.
    - (b) It removes the restraint of fear.
    - (c) It encourages the efforts of the timid.
    - (d) It restrains the insolence of the arrogant.
  2. It gives him a better insight to their personal needs, for the pupils approach him with greater facility.
  3. It establishes a mutual confidence between the pupil and the teacher, for well-directed confidence does not beget contempt.

### III. Conclusion—

(A) An orientation course is a valuable asset to the University because:

It gives the students an opportunity for intellectual gymnastics;

It aids the pupils by bringing them closer to their classmates;;

It helps the teacher by promoting a friendly and studious atmosphere.

(B) Since the orientation course promotes all these social and intellectual advantages we ought to give it our heartiest cooperation and encourage its promotion for the greater good of our university curricula.

That an orientation course enables the student to get much necessary background and a glimpse of many attractive fields for future study is not its least admirable feature. In its instruction should enter problems of philosophy of life, vocation, and home life. A freshman engineer summarizes interests that have grown out a year's work in this manner:



First I have a desire to know more about English and should like an orientation course continued through four years. (We need badly orientation in regard to the problems we shall meet in life—marriage, for instance). Second, I am eager to know what others think—through reading, lectures, and conversation; impromptu speaking has made me more willing to express my opinions. Third, I have become more conscious of words and beautiful phrases. I never knew that certain word-combinations could suffocate you; but such as these make me gasp: the lure of goodness, marring the face of affection with the wounds of wrong-doing, the charm of genuine naturalness, timeless depths of perfect peace, a garment of praise, the beauty of simplicity, and the sting of want. Fourth, I take more interest in things that will benefit me. I have a copy of everything written on the board. I have a sample of everything given in class—cards, booklets, pamphlets, leaflets. I have also a Meditation Manual and a Missal. Reading the life of Christ makes goodness alluring; His real generosity like that of anyone else draws men to Him. Fifth, the Library, Greek and Roman culture, the Bible, the Church in its relation to science, the Lay Apostolate, the Liturgical Movement, Retreats for laymen, and such topics have I hope become permanent interests with me. I am eager to get a greater appreciation of poetry; I never knew that poetry was anything like "Lepanto."

So many vital points in relation to mental life appear in the preceding paragraph that some comment is necessary. First, in relation to the problems of life—"marriage, for instance"—the Pamphlet Rack and the Library on the Campus offer valuable material. For Catholic principles of matrimony—mutual respect and mutual sacrifice—the well-known *You and Yours*, *Courtship and Marriage*, *The Home World*, *Letters on Marriage*, *Introduction to a Devout Life*; to these may be added "What is Love?" (Paulist Press) and Father Fulgence Meyer's *Youth's Pathfinder*. The Rev. C. P. Bruehl's "The Evil of Mixed Marriages," stories in the *Messenger of the Sacred Heart*, "Broken Homes" (American Press) we might include in this second group. For the story of a great love, Mazoni's *Betrothed*, and Dante's *Vita Nuova*. (Even such romances as Hemon's *Maria Chapdelaine* may be recommended.) For the woman's point of view: Grace Sherwood's "Catholic Laywoman's Viewpoint" (now among the Paulist pamphlets), "The Heart of a Holy Woman" (America Press), the lives of such saints as Elizabeth of Hungary, and the series of articles in *America*, opened with Mary

Gordon's "The Woman's Side of It," 17:537f. (September 18, 1926). A series of *Religious Bulletins* on "How to Prepare for Marriage," beginning March 10, 1926 ("Lust is not love," "Seek Counsel" "Learn frugality," "Lead a clean life," "If possible, keep your head," "The vow of chastity," and so forth, are plain and concise).

After a few months on the Campus a non-Catholic youth was bothered by the fact that a Catholic girl who thought him Catholic—she had met him with a group of Catholics at a Poughkeepsie regatta—had agreed to accept his fraternity pin at Christmas. He had no intention of becoming a Catholic, and his parents were strongly opposed to his escorting Catholic girls any place. He began to see how unfortunate a mixed marriage was for both parties and the necessity for his undeceiving the girl, whom he liked better than any girl he had ever met. After reading Willa Cather's *My Mortal Enemy* he realized the significance of St. Bernard's "We are our mortal enemies" and the unhappiness of a couple when a Catholic girl marries outside the Church. The psychology of the Catholic mind was so new to him and his family prejudice against things Catholic was so inherent that he really was miserable because of his desire to be fair. He refused to let the girl know by letter (so that, as was pointed out to him, she would have time for counsel before giving him an answer); he wanted to tell her orally in order (as he admitted) to influence her decision in his favor. If the girl does not refuse him, charity suggests that she be sent some of the pamphlets in the second group of those just named.

One would not expect to put Fr. Fulgence Meyer's *Plain Talks on Marriage* in the hands of a youth; and yet the freshmen of last year included an eighteen-year-old who had assumed the privileges of marriage with a non-Catholic high school girl and could not, at first, understand why, since he intended to marry her when he had his degree, he must break the relationship. (He had evidently read or heard of ideas similar to those of the "companionate marriage" and thought birth control and such perversion intelligence. Surely a course from which he gained a Catholic sense was exactly what he needed.) Foerster (*op. cit.*, p. 179f.) discusses the matter of self-control as opposed to "self-realization" or "living out one's life" competently.

We recommended him because, although not a Catholic, he has the sane point of view.

Self-control cuts short mere sensual extravagance so that the higher personality, the fruit of all unity and concentration, may be perfected. . . . Those who mock at self-discipline and repression are the greatest repressors. They repress human will by weakly allowing it to yield to tempestuous passion and passing desire. They are the real enemies of freedom and personality because they allow the world of outward distractions to enslave the true inner self.

The eagerness to know (the second point the student mentions) is typical of the expansion of interests in the adolescent mind. His thirst is his director's opportunity to learn the general tendency of his mental interests, to form his ideals, and so forth. To be sure, interests fluctuate; and one must not be disappointed to find that a freshman engineer who a month before was enthusiastic about Dante now feels that he lacks the time to read a canto a day. In this case our tact leads us to encourage his new interest—at any rate, not to thwart his initiative if it takes the right direction.

Freshmen engineers (who have no opportunity in their entire undergraduate course to study the essay, for instance) have been known to follow through by themselves a course in essay reading, others the life of Christ (a harmony of the Gospels), others the reading of *The Divine Comedy*. To be sure, the courses were outlined specifically for them; but such tenacity of purpose distinguishes the exceptional student, and we must not be shocked by a sudden unconcern or apparent lack of appreciation. Interests outside militate against the proper use of leisure; short-sighted selfishness is characteristic of man. However, the value of providing many legitimate outlets for student's interests lies in the fact that a variety always adds to the old perceptions; a contact or an experience may open up the "marvellous current of forgotten things." Often one sees youngsters touring our entire Art Gallery in a short time; whereas an appreciative mind would be interested for hours adding to his apperceptive mass ("To him that hath shall be given"). Such a condition does not, however, mean that the youngsters cannot be led to an appreciation; "Sharing an En-

joyment in Poetry" I have described in *America*, 37:16f., April 16, 1927. (Another encouragement in the appreciation of poetry we shared when a student collected from the Index to First Lines in such books as Burton Stevenson's *Home Book of Verse* initial verses that attracted him and then read the poems to see if they bore out the promise of the first line.)

That adults see the value of a course in orientation the notes which follow affirm. They were written by teachers who attended a summer class in the orientation of freshmen on college level.

Orientation is inspirational from a manifold point of view. I have never before been so thoroughly impressed with the possibility of correlating the various subjects which fall to one's lot to teach. I have found a wealth of needed information in reading on the topics suggested at the end of each chapter in the *Notes*, and with each perusal I stored away some valuable knowledge which can be used later in literature, history, science, religion, and the languages. To illustrate by a concrete example: yesterday one of our Latin teachers demanded information on "Medieval Hymns" and upon the "Greatest of Medieval Hymns." Page 119 of the *Notes* directed me in securing the information. The reference books which I used in connection with history have been equally illuminating; those pertaining to science will be an impetus to greater research. A realization of the study involved in locating the references listed in the bibliographies also inspires me to further investigation.

The *Orientation Notes* have likewise impressed upon me the old adage, "sana mens in sano corpore." Needless the effort to "try to learn" if the physical demands of the body be unheeded.

The suggestion to read Headley, May, Crawford, Lyman, and so forth, on how to study, was productive in that I was launched into a very pleasurable field and I derived many benefits from my wanderings therein. I believe that Headley pleased me most.

Another teacher approaches a comparison of orientation courses for freshmen in a state and a Catholic university in this way:

#### STATE SCHOOL

##### *Purpose:*

To orient the student in the world of nature and of organized society, and to arouse in him a consciousness of his relationships and a realization of his responsibilities.

#### CATHOLIC

##### *Purpose:*

To foster Christian character, right thinking, and effective membership in society. To promote health, mental ability, moral character, plasticity of mind, and in-

*Means:*

A survey course in the natural and social sciences.

*Content:*

Astronomy; structural geology; history of geology; biology and eugenics; psychology; social origins; geography; economic order; political order; cultural expression and the fine arts.

*Time:*

Five hours a week, two quarters.

*Instructors:*

Many. (One for each subject.)

*Points of Superiority:*

Time element. Number of instructors cooperating. Objective checking results.

*Summary:*

1. Subject matter more comprehensive and specific, yet with less of casual relation to objectives in view. Content, rather than method, seems to be stressed.

2. Survey course more extensive,

intellectual responsibility and independence.

*Means:*

1. Training in more rigorous and independent thinking, on a growing basis of fact, experience, and method.

2. A survey of culture, to interest the student in ages and fields other than his own.

*Content:*

(a) Methods: Participation in discussions; Fitness for college; Effective listening; Creative reading; Memory training; Diagnosing one's difficulties; Evaluating; Use of library; Habit formation; Making of records; Motivation of work; Tracing casual relations; Considering hypotheses; Choice of a vocation; Evoking personality.

(b) Survey: Hellenic culture; Roman culture: Transformation of culture by Christianity; Contribution of the Middle Ages; Secularization of the fine arts; Ascendancy of sciences; The democratic revolution, as affecting public education and journalism; Renaissance of Catholic culture.

*Time:*

Three hours a week, two semesters (three quarters).

*Instructors:*

One.

*Points of Superiority:*

Content. Method. Organic unification of subject matter. Spiritual outlook.

*Summary:*

1. Subject matter more general, yet more basic in its relation to objectives. Emphasis on *how* and *why* rather than *what* to study. A training for motivation, for attitudes and tendencies, for power, rather



greater in lateral scope, more inclusive as to number of curricular units. So far as outlined, less organically knit together in casual relations to the body of thought and to present-day spirit and tendencies.

3. A "horizontal" course. Naturalistic (necessarily so) in scope and treatment. Excellent, within its limitations, but takes no account of the supernatural origin and destiny of man, and their influence on the purpose and trend of education and the learning processes.

than skills. Specialized training in the thinking process and in the use of the tools of knowledge, rather than in knowledge-getting.

2. Survey course more general also, but more logical. A scientific survey of the *history* of culture, tracing its gradual development and the contributions of various ages and races, all in relation to their effects on our present culture.

3. "Vertical" as well as "horizontal" orientation. Links knowledge, mental achievement, and character, with their ultimate goal, their fruition in a higher life, both here and hereafter.

N. B. This comparison is faulty in method, because of inequality of available data, being based on an examination of the actual text, as against an article entitled "An evaluation of the orientation course at Minnesota," by Donald G. Paterson, in the *Educational Record* for April, 1927, (8:99-106).

Had the writer seen the article in *Catholic Educational Review* for May, 1927 (25:257ff.), "An orientation course developed through discussion," under "Points of Superiority," she would not have given the Minnesota course credit for advantage in "Objective checking of results." Every assignment in the course as we give it is checked by a variety of tests, of which that which follows (on the Introductory Chapter) is typical:

#### QUIZ ON CHAPTER I

Answer eight. Be brief; yet give complete answers.

1. Knowledge must be accompanied by character because

2. Education in a university is that training which a man who, knowing the from the , persistently practices the

3. Who needs such an education?

4. Underline the correct answer:

Education in a university is the result: of attending the institution for four years—of pursuing various courses—of accumulating credit hours—of using the facilities of the university to educate one's self—of obtaining a degree—of receiving high grades.

5. Other things (such as family, wealth, influence, and so

forth) being equal, the student achieving scholastic success is likely to be more successful, in the real sense of the word, in later life than the one who has been content to "get by" because

6. This course, in common with all real education, has as its purpose

7. This type of test, demanding as it does thorough knowledge of the information given in the test, is—is not—justified because

8. To derive the benefits from this course one must take several steps. Enumerate them.

9. Two questions are involved in the consideration of any skill. Name them. (1)

(2)

The tests for courses in orientation at other universities and colleges are surveyed in a thesis filed in Lemmonnier Library at the University of Notre Dame. The text we use, A. Confrev's *Orientation Notes and Outline for Catholic Schools*, which avoids the shortcomings noted in the dissertation just mentioned, orients through discussion; and we have found that students enjoy working with references to the live material in dependable periodicals, of which the bibliographies in *Orientation Notes* are largely composed.

In a class discussion among graduate students last summer the possibilities of the text, if used in the novitiates of teaching orders of religious, included a number of suggestions worth recording here. One readily sees the advantage of starting novices on their teaching career trained to adjust themselves to any situation they meet and prepared and determined to train their charges to see eye to eye with the Catholic Church on all questions. Since no one could control a sufficient number of necessary facts for every situation he might meet in life, and since if he might corral all he would ever need they would be valueless unless he could use them, it is essential that a person have method of attack. If he has, he can adjust himself to any situation in which he finds himself. Since the idea of keeping novices an extra year (in order principally to strengthen their connection with the Community, to fortify them so that distance from the Motherhouse and life on missions does not affect their steadfastness of purpose) is growing, in that additional time such a course in orientation—a survey of method and of the history of culture—may well be included in the training. Orientation in the former consists of sixteen chapters, including: How to make a

discussion, How to listen effectively, How to read creatively, How to remember well, How to diagnose your difficulties, How to make an evaluation, How to use the library, Why form habits? How to make records, How to motivate your work, How to trace casual relations, How to consider hypotheses, How to select a vocation, and How to evoke your personality. The survey of the history of culture our text presents in nine chapters and orients a student to the Catholic point of view in the various fields of knowledge. When such material is correlated with a study of the life of Christ and the various phases of deepening one's inner life, the integration becomes a background such as we would that every Catholic might have—a cognizance of the inclusiveness of Catholic training. (Recall Bishop Shahan's statement.)

The fact that students get more from some courses than from others grows out of their feeling a greater sense of reality in the former—they seem more worth while. That the caliber of the teacher is a more important factor than the size of the class has recently been demonstrated through investigation at the University of Chicago. We cannot be far wrong, then, in positing that for the freshmen in our universities we must have our ablest instructors, and that to get best results we should correlate the studies in their curriculum. Since every school administrator is eager to raise the standards of his institution, the opinion of Dr. Judd (*Psychology, of High School Subjects*, p. 483) is pertinent in this connection:

Every generation of teachers has felt that students do not do all the work of which they are capable. It seems natural to assume that the simplest device is to require more courses. It would be possible to require more study within the limits of existing courses, but such internal requirements can be enforced only when instructors have the highest qualifications of initiative and skill. The external quantitative standard is therefore accepted, while internal improvement is left to the vicissitudes of chance.

Another type of orientation which has not been tried formally in any school but which has carried away the reading public is that of "humanizing knowledge." (See *Saturday Review of Literature*, 4:49.) Unfortunately, many of those who have tried to popularize knowledge have been more clever than accurate and

have, as a consequence, spread much untruth—a little knowledge is a dangerous thing. For guidance in recognizing the false philosophy in these *Outlines*, we have articles and reviews in Catholic magazines to guide us.

This is not, of course, a new problem. Years ago in the *Catholic Quarterly Review* (37:545), John J. O'Shea ("The Cult of St. Columbanus") warns against specific books in which tainted water is offered tantalizingly to the lips of youth. In *Thought* (2:336f., September, 1927), the errors in Charles and Mary Beard's *Rise of American Civilization* are ably scored: while in *America* for November 26, 1927, in discussing *World History in the Making*, Father Lonergan pleads for the truth (38:155f.) and the *Pilgrim* (38:163) lists objections to godless orientation courses. In the *Magnificat* (40:290ff., October, 1927, "The Secular Domination of Reading Matter") I have surveyed the problem; and in the Library Table of the same magazine for February, 1928, I have evaluated two other surveys—May L. Becker's *Books and Reading* and Auslander and Hill's *The Winged Horse* (an outline of poetry).

Nor are Catholics alone in objecting to this quackery. In "As I Like It" (*Scribner's*, July, 1927) William Lyon Phelps explains the popularity of these *Outlines* (which he names) by the fact that millions have suddenly discovered that their minds are empty and in order to take on a pseudo-culture seek "education without pain"; and Ernest Sutherland Bates says (*Saturday Review of Literature*, September 17, 1927, p. 119): "The trouble with this *Outline of Christianity* is not that there is too much Christianity in it but too little." *Time* (July 4, 1927) quotes Paul Valery as saying:

The glory of my predecessor (in the French Academy, Anatole France) is paradoxical because of the literary turmoil which made the public rush to him as to an oasis. They were pleased with his agreeable language, which could be enjoyed without too much thinking. . . . He gave the delicious and precious sensation one gets from enriching oneself without effort of understanding and without study, and of witnessing a spectacle without paying.

Fortunately Catholics and all seekers after truth need not toy with half truths. As Brother Leo suggests in reviewing M. René Bazin's *Fils de L'Eglise* (*Columbia*, September, 1927), one could

outline the story of human advancement by writing the lives of the saints. "The saints are the principal personages in history. They did things more durable than most earthly rulers; they left behind them more spiritual children than the most prolific parents could boast." After quoting these sentences from Bazin, Brother Leo continues:

The gifted Frenchman substantiates his theory by recounting stories of representative saints; and the result is indeed an illuminating perspective of history. Among the makers of civilization commemorated are Mary Magdalen, a constant reminder that tears and prayers are salutary for both persons and times that have sinned; Ambrose, the great Archbishop of Milan, who affected the course of subsequent ideals and events by defending the Church against the Arians; the founder of the Jesuits who restored order and brought new fire upon the earth, and the founder of the Brothers of the Christian Schools who made the office of teaching an established profession; and an obscure, relatively dull and ignorant parish priest, the Cure of Ars, who affected the lives of thousands because of his devotion and his zeal.

We might, then, as an orientation to the science of the saints, offer history truthfully told and at the same time correlate in the minds of students religion and history and life. Further, we have an attractive and intelligent orientation in many books such as Devas' *Key to the World's Progress*, Balme's *European Civilization* (which has reached its 35th edition), Chesterton's *Victorian Age in English Literature*, Michael Pupin's *The New Reformation* (from physical to spiritual realities), and so forth.

For the student who, for instance, because of poor training is not attracted by Ovid and Virgil (and must have them to get into college) such one volume surveys as *The Legacy of Greece* and *The Legacy of Rome* (Our Debt to Greece and Rome Series) or more popular treatments, such as Edward K. Rand's *Ovid and His Influence* (Longmans) or John W. Mackail's *Virgil and His Meaning to the World To-Day* (Our Debt to Greece and Rome Series), really help. Unfortunately the writers lack Catholic perspective, as do Sir Wm. Orpen in his *Outline of Art* and John Drinkwater in *Outline of Literature*; but they are not anti-Catholic or even anti-Christian, as are such individuals as Wells, Van Loon, Durant, and their ilk. A list of attractive surveys in other fields would include Slosson's *Creative Chemistry*, Can-



by's *Better Writing*, Manly and Rickert's *The Writing of English*, Bragg's *Concerning the Nature of Things*, Clark's *When You Write a Letter*, John M. Lane's *The Story of Law*, and De Kruif's *Microbe Hunters*. (In the last named, three ignorant remarks suggest a blind side to the author's mentality which may have been the deciding factor in preventing his becoming a great scientist.) From this type of book one can readily see the possibility of a course in orientation in which one used just such texts to present the truth fascinatingly in all fields of knowledge. It was to those who do not see this possibility that the *Bookman* (July, 1927) addressed this paragraph:

The average reader feels a bit sneaking when he reads a popular presentation of recondite material. He seems to feel that he is taking a short cut to a goal which should be reached by the forbidding path Christian traveled to the city of Perfection. As a matter of fact he is not. Our shame over popular writing derives from the academic tradition that ideas are never reliable unless they are made prohibitive by diction. Popularizing on its negative side is simply a revolt against the pedantic habit of dullness; positively it is the arresting presentment of ideas and putative information which have for years reposed in caverns guarded by footnotes and technical language.

That the idea out of which burgeons the course in orientation is worthy we agree; and we favor such a survey in the freshman rather than the senior year, although there is no reason why analysis and synthesis cannot be carried on simultaneously. But to avoid serious moral dangers only a Catholic philosophy can inform such a course. Unfortunately for my exposition, limits of space prevent my showing specifically a plan for integrating instruction for freshmen in English (which will include what is required as essential to any such course on university level), the inculcation of a Catholic sense (which necessitates not only spiritual training, religious instruction, the formation of character, and a survey of the history of culture from the Catholic point of view but the correlation with religion of everything presented during the entire year), personnel work, and such training in method as will prepare students to meet any learning situation in life.

The student educates himself under direction by the responses he makes, thereby evoking initiative, the spirit of investigation

and research. By this means one selects the finer and abler spirits in the group for the higher vocations—to carry on our civilization. With Cardinal Newman we believe that in education supply always precedes demand and with Father F. H. Drinkwater, former editor of the *Sower* (*The Givers*, p. 4f.), that what everybody needs most is encouragement. The student must experience success in order to discover himself and to gain courage. ("Christianity glorifies the failure of defeat, not of despair.") We serve the abler minds most judiciously in order to discontent them with what Lane Cooper calls willingness "to go through the motions of an education, yet no lover of ideal distinctions or distinct ideas" (*Two Views of Education*, p. 153). No improvement can, of course, be worked without the students' cooperation. (This idea I have amplified and illustrated with samples of class work in "Youthful Devotion to the Blessed Sacrament," the *Gral*, March and April, 1926, and in "Why Does Youth Yearn?", *Sentinel of the Blessed Sacrament*, November, 1927.)

In his Introduction to *The Way into the Kingdom*, Father Drinkwater elaborates the idea that "good class teaching creates the collective supermind, and the class as a whole—corporately—is capable of higher flights than even the brightest individual in it." There are, of course, "disintegration periods during which the collective consciousness takes a rest while its achievements are registered and assimilated by the individual minds, in some process of questioning or working out of exercises." (That statement would suggest how one is "to get time for it all.") Much in keeping with this entire discussion is his further remark that the work of Catholic education lies in making the student understand what it means to be an intelligent Catholic, in making him consciously want to be one, in helping him imagine himself becoming one in the fullest sense, which demands that everything in life be correlated with this idea and with the goal of all his training—a working out of the realization of this dream.

BURTON CONFREY,  
*Notre Dame, Indiana.*

## NOTES ON THE TEACHING OF RELIGION

### TEACHING CHILDREN TO MEDITATE

In the January issue of the *REVIEW*, we had occasion to mention the desirability of teaching children the art of meditation. The reaction to that suggestion has been most encouraging. Letters have been received from priests and sisters in various parts of the country, reporting successful experiences in teaching children the art of mental prayer, whilst many others reveal an intention to act upon the suggestion in the future.

It hardly seems necessary to elaborate the argument for the desirability of meditation as an element in the child's religious activity. Fundamentally, meditation is nothing more than the application of one's own powers of imagination, memory, intellect and will to a religious truth for the purpose of gaining therefrom a better knowledge of God, a better knowledge of self, and a motive for definite self-improvement.

Every sermon that is preached has this end in view and naturally expects, as its complement, serious thought on the part of the hearer. Religious truths are brought home to the people, moreover, in other ways than by sermons. They look at pictures, they read paragraphs in a Catholic paper, and even occasionally open a spiritual book. The truth thus presented to them causes them to think. They are meditating in an informal way, and there is no doubt but that pious Catholics do a great deal of this kind of thinking. The advantage that would be theirs, had they acquired a technique of meditation, would be that of system and definiteness and a sense of spiritual progress.

Now whatever is useful and salutary for adult religious living should be included in the religious training of childhood. The difficulty which might occur to some is that meditation is altogether beyond the immature ability of the child. We can answer this by recalling the advances that have been made in the field of silent reading. All successful teachers at the present time are emphasizing silent reading and have acquired a technique of teaching it. More than this, readers have been arranged with the silent reading aim in view. All one needs to do is pick up one of these books and note how the child is first of all prepared for the reading of the passage, and then required to answer the questions and work out the exercises at its conclusion, in order to

realize the ease with which this technique could be transferred to that kind of silent reading which is meditation. Or, again, pick up a language book which, among other exercises, includes the study of pictures. The questions asked and activities suggested are of the nature of meditation. In fact, we have, in both cases, meditation on the natural plane.

Recently a little book appeared, compiled by Father Gier, Superior General of the Society of the Divine Word. It is called "How to Pray Well" and is published by the Mission Press at Techny, Illinois. It contains a very lucid and elementary method of meditation. Or if one pleases one can make an adaptation of the Ignatian or Sulpician methods. My experience proves that it is necessary to teach the child a definite technique, once he is old enough to use one profitably. It is true that it is the meditation itself that counts rather than the technique or method. Yet for beginners particularly, as all of us well know, the method serves as a scaffolding upon which to rear the structure of our thoughts and to safeguard us against desultoriness.

Recently, I observed a Religion lesson in the first grade taught on the meditation basis. The subject matter was the scene in the Garden of Olives. The children took an active part in the composition of place, suggesting out of their active imaginations the character of the whole scene and its actors. The incident that was stressed was the fact that the Apostles ran away and left Our Saviour in the hands of His enemies. The children realized that it was fear which caused this desertion. Then the lesson was turned upon themselves. They became aware that they too were capable of running away and that this was done whenever they were delinquent in their duty. Their fear was not that of bodily harm but of hard work. They thought of possible temptations to run away that very day and put themselves on guard against these temptations by strongly resolving to pay attention to the hard things that their duty required of them. This was their secret for the day. They asked for grace to keep it in mind. It was just a Religion lesson based on a Bible story. Yet it was conducted from beginning to end, so as to plant the seed of meditation in their baby hearts.

Another lesson in the same grade had as its subject the triumphant entry of Christ into Jerusalem. Attention was cen-

tered upon the words of Our Saviour when he sent the Apostles for the donkey on which He was to ride: "If any man shall say anything to you, say ye, 'The Lord hath need of them' and forthwith he will let them go." The children recalled that Jesus was the Son of God, all powerful and all sufficient in Himself. Yet in His Humanity, He has need of a lowly beast of burden. The Saviour's chosen dependency upon us and our efforts was developed and the children were made to see that even a first-grader is very important in the designs and purposes of Divine Providence. The thought, or secret as we call it, which was left with them was that Jesus has need of them and this need they answer by their obedience and helpfulness at home and in school.

As the children grow older, they should be made conscious of the method they are following. In the middle and upper grades, they should learn a technique. Thus they become independent of the guidance of the teacher and can meditate by themselves. Yet the informal ways in the lower grades are most important. The children acquire the habit of thinking prayerfully of religious truths, which habituation makes them ready for these later lessons.

The following meditations were worked out by two twelve year old girls. They are published just as they were received.

#### *The Entrance into Jerusalem*

First Prelude: O, my God, I believe that you are really present here.

Second Prelude: Holy Ghost, help me to make a good meditation.

Third Prelude: I see Jesus, sitting upon an ass and riding along the dusty road. Walking beside Him are the Apostles. As they near the gates of the city, a multitude gathers and spread their garments for Jesus to ride upon. Others cut out boughs from trees and strewed them on the road. And then they began to sing: "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord."

Consideration: "Oh, Jesus, soon after these people turned from you. Help me, that I may never turn from you, but always sing Your praises as these people did when you entered Jerusalem. Help me never to lose my faith in You.

I can imitate these people, not by singing His praises alone, but by little daily acts of kindness which please Jesus greatly.

*Christ's Entrance into Jerusalem*

Before I begin to make a meditation on Christ's Entrance into Jerusalem, I shall put myself into the presence of God, by putting all thoughts out of my mind except the thought that God is near.

In the second prelude of my meditation, I shall pray to the Holy Ghost for enlightenment and help, that I may profit by my meditation.

In the third prelude, I make a mental picture of the incident in the life of Christ upon which I am to make a meditation, which, as I have chosen, is Christ's Entrance into Jerusalem. I see, on a beautiful Palm Sunday, men, women and children spreading their garments, and laying palm-branches which they have broken from the palm trees which grow along the way, on the road by which Christ is entering in triumph Jerusalem, riding on a donkey. Despite His humble donkey, Christ is greeted as nobly as a king with the cries of "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!"

Consideration: Exactly five days after Christ's triumphant entrance into Jerusalem, the same people who on the preceding Sunday had cried "Hosanna to the Son of David!" now cried in anger and derision, "Crucify Him! Crucify Him!" with not the slightest thought of their previous high esteem of Him, but only bent on killing Him.

Like unto this is the manner in which we treat Our Lord, in spite of all He suffered for us. After we go to Communion, we have only praise and love for Him, but a short time after this we immediately contradict our good intentions by scourging Him with the whip of sin, and hurting Him as much as the Roman soldiers who scourged Him on that memorable day before His death.

For several years now, the writer has been directing the Communion thanksgiving after the children's Mass. The thought that has been expounded in the sermon is taken up once more and presented to the children from a Eucharistic point of view in the form of points. These are suggested to the children, and they are



allowed time to do their own thinking. The eagerness and attention the children display is encouraging evidence of the value of the procedure.

I include a meditation on the Agony in the Garden, sent in by a supervisor in a western diocese. It is typical of a series with which she is experimenting in the schools under her charge.

*Opening Prayer.* Picture yourself kneeling before a loving Father Who does everything good for you. The Blessed Virgin and your Guardian Angel are at your side.

Say to your Heavenly Father: O my God, I am sorry for my sins, because they offend You. I have come to meditate upon Your Love and Mercy that I may learn to love You more and more, to hate my sins which offend You.

Picture to yourself Jesus walking with three of the apostles into the Garden of Gethsemane.

It is a moonlit night. Jesus looks sad.

Ask God to let you know why Jesus is so sad.

*The Story.* Jesus had finished eating the Paschal Supper with His Apostles. He had instituted the Blessed Sacrament, (Holy Communion) because He loved me so much, and because He wanted to be near me always. He made bishops of the Apostles, and He taught the Apostles how to offer to God the Holy Mass which we have every day in our churches. After all these proofs of love, Jesus went out into the Garden with Peter, James, and John. Jesus was sad. He was thinking of all the sins that were ever committed. He thought of the sins of Adam and Eve and of all the people of the world. He thought of every sin that I would commit. Sin made Jesus sad.

When Jesus came into the Garden, He told the three apostles to wait while He went a little farther to pray. Jesus fell forward on the ground, for His soul was sorrowful unto death. He prayed to His Father in Heaven and asked Him to spare Him from all this suffering. He was so sad when He thought of the sins of the world that He began to sweat blood. Blood ran down His Face to the ground. When Jesus was suffering, He thought of me and He wanted to die for me, because He loved me even after I committed sin.

How bad it must be to commit a sin if sin makes Jesus suffer so much for me.

Dear Jesus, when I think of You in the Garden of Gethsemane lying with Your Face on the ground; when I think of Your beautiful Face covered with drops of blood which were forced from Your veins by the sadness which filled Your Sacred Heart; when I think it was my sins which caused You to suffer so much, my own heart is filled with sorrow for my sins. Dear Jesus, never will I commit a sin again. I will love You, dear Jesus, because

You loved me so much. I will die for you, dear Jesus, rather than commit a sin.

Dear Mother Mary, when I cause Jesus to suffer, You suffer, too, for you are Jesus' Mother. Ask Jesus to forgive me my sins, and I will try from now on to be a better child.

*Resolution:* Today my secret will be to think often of Jesus in the Garden suffering because He loves me. I will say to Him: "My Jesus, I love you, too." At noon I will try to count how many times I thought of Jesus.

Dear Mother Mary, dear Angel Guardian, remind me during the day of my secret which I want to keep for love of Jesus.

Say the "Hail Mary."

One Sister writes that, when she attempted to teach the children to meditate, she was advised to keep her feet on the ground. Keeping one's feet on the ground need not prevent one from keeping one's head amid the stars. Why any one should consider meditation something bizarre and unusual is rather a mystery. All the faithful are called to holiness, and all spiritual writers put down mental prayer as an essential condition to spiritual progress.

More than that, it would seem that Christian life in the modern world requires just such spiritual and mental discipline as this. All about him, the child encounters forces that threaten his imagination and suggest topics which cannot but lead him away from intimate association with His Master. On the negative side, daily, consistent meditation would serve as a protection against evil and worldly thoughts. On the positive side, it would do for the laity, children and adults, what it has done for priests and religious. It would keep them close to the Heart of the Saviour that they might feel its beating and be warmed by the love that casts out sin and fear. *Cor ad cor loquitur.*

In conclusion it might be well to remind ourselves of the reality of the gifts of the Holy Spirit, and in particular the gift of Wisdom. It is the gift of Wisdom that yields us an experiential knowledge of God. It operates most effectively where it finds least resistance in the form of self-love, sinful habits, and worldiness. Consequently, it acts very effectively in the soul of the child. The readiness with which children respond to the Religion lessons we teach them so poorly, so dryly often, and in such a stumbling fashion for the most part, reveals the presence of the Comforter who brings light into darkness and vision to the blind.

If all we expect from Religious instruction is a number of little question boxes, guaranteed to give the right answer to every query, we shall not bother about meditation. But if we want saints, constantly conscious that their Master has need of them, we shall not deprive our children of those things which transform religious information into a means of holiness. What we begin, be it ever so elementary, the Holy Spirit will complete.

GEORGE JOHNSON.

## EDUCATIONAL NOTES

### DEATH OF DR. LIMA

The funeral of Manoel de Oliveira Lima, L.H.B., LL.D., late Associate Professor of International Law at the Catholic University of America, was held at the National Shrine of the Immaculate Conception on March 27, the Right Reverend Rector celebrating the Mass, assisted by the late professor's students and clerics from the Holy Trinity Missionary Cenacle. Dr. Lima died after an illness of several years. He was sixty years old and had made Washington his home for the past five years. In spite of his poor health Dr. Lima continued to teach up to the time of his death.

Dr. Lima was born in Pernambuco, Brazil, on Christmas Day, 1867. He studied at the University of Lisbon, in Portugal, and later became an instructor in the Faculty of Letters and Philosophy there. He returned to Pernambuco in 1891 and married Flora Cavalcanti de Albuquerque. Five years later he came to Washington as Secretary of the Brazilian Legation and for a time served as Minister Plenipotentiary. He held other diplomatic posts in Europe and Japan. As well as being a diplomatist, Dr. Lima lectured at several universities here and abroad, being a visiting professor at Harvard in 1915 and 1916. He was the author of many historical works in Portuguese, Spanish, and French. He was a member of the Academies of Letters of Brazil, Portugal, and Spain.

Bishop Shahan preached after the Requiem Mass, praising Dr. Lima as one of the foremost men of letters of the time and referring particularly to him as a pioneer in the work of establishing Pan-American amity and universal peace.

The faculty and student body of the University attended the Mass together with numerous representatives of the religious communities. The seminarians from the Sulpician Seminary sang the Mass. The honorary pallbearers included Dr. Patrick J. Lennox, Dean of the School of Letters, Dr. Daniel Shea, Professor of Physics, and other prominent men of the city. Members of the senior class were active pallbearers.

Dr. Lima was the donor of the splendid Ibero-American Library at The Catholic University, comprising 40,000 volumes.

## THE CATHOLIC ANTHROPOLOGICAL CONFERENCE

The Catholic Anthropological Conference, organized less than two years ago, is now ready to begin its publication of fresh anthropological knowledge uncovered by Catholic missionaries ministering to souls in all parts of the world.

This announcement is made by *Primitive Man*, the quarterly bulletin of the Conference, which has just made its initial appearance. The Conference, the bulletin discloses, has abandoned the idea of issuing a year book, but, instead, will set forth the new scientific information in the Publications of the Catholic Anthropological Conference, a series of brochures such as are now produced by leading universities and museums. These publications will contain anthropological matter of the highest type, and the works themselves will compare favorably with the best such productions in the field.

The aim of the Catholic Anthropological Conference, which was organized at an informal meeting held at the Catholic University of America on April 6, 1926, is "the advancement of anthropological science through the promotion of anthropological research and publication by Catholic missionaries, specialists, and other students, and through the promotion of ethnological training among candidates for mission work." The Conference is a joint enterprise representing both lay and clerical participation. Thirty religious orders, mission societies, and mission aid societies are actively working together on a cooperative basis.

The third annual meeting of the Conference, the bulletin announces, will be held on Easter Tuesday, April 10, 1928, at the Catholic University of America.

## FRANCISCAN-STUDIES SUMMER SCHOOL

In *The Tablet* (London) of March 24, 1928, appears a letter from Father Cuthbert, O.S.F.C., containing the following interesting information:

A Franciscan-studies summer school will be held in Oxford next August 3-10. The general subject of the lectures will be the teaching of St. Francis in reference to present-day needs. Though the school is interdenominational in character, it will be directed by Franciscan Friars. It is to be hoped that Franciscan tertiaries and other Catholics will attend the school in good numbers. Full information concerning lectures and accommodations can be obtained from Miss H. Orwin, the Chimneys, Wolvercote, Oxford, England.

## REVIEWS AND NOTICES

**The Defense of the Catholic Church**, by Rev. Francis X. Doyle, S.J. New York: Benziger Brothers, 1927. Pp. 503. Price, \$2.75.

The aim of the course in Apologetics is to acquaint the student with the sources of Christian Doctrine, to familiarize him with the grounds upon which the structure of the Church's teaching has been built, so that he may be able "to give a reason for the faith that is in him." The subject matter of the course is well delimited and the method of its presentation has become traditional. Such modifications as have been made are concerned mostly with the answering of objections that have arisen in connection with new developments in the fields of science, history and social relations. Of textbooks there has been no lack. Most of them, however, have been written, generally in Latin, to meet the needs of theological students preparing for the sacred ministry. Courses of study offered for high school and college students were often nothing more than translations, generally partial, of these larger works. Even when they were especially compiled they followed the methods of the theologian's manual. That they were far from satisfactory, every college teacher of religion will testify.

Father Doyle's new work is intended primarily as a textbook for college students. It is the first of a series of four volumes dealing with the Truth of Christianity. The author's aim is to present the matter in such a way that the student will not only know what Christ taught, but, what is in a sense more important, will learn to know Christ Himself. To accomplish this double purpose he combines a life of Christ, based on the Gospel narrative, with the discussion of the various points of Christian Doctrine. Each chapter begins with an incident from the life of our Lord for which the Scripture references are given in bold type. To facilitate study, the text of the four Gospels is given in the latter part of the text. A series of questions closes each chapter.

The apologetic part is all that could be desired. The teaching of Christ and His Church is clearly explained, and the arguments on which it is based are forcibly presented. The chapters are



short, yet no essential facts are omitted. The style is clear and brisk. There is no difficulty in grasping the author's meaning. These, and other excellencies that might be mentioned, will commend the text to college teachers generally.

The criticisms the reviewer has to offer are few. One concerns the lack of correlation between the introductory sketches and the main subject matter of the chapters. Often there is no relation between the incident from the life of Christ and the doctrine which is explained. Perhaps this defect was unavoidable if the chronological order was to be maintained in the study of the Life, but there is a resulting lack of unity which is undesirable.

The references for outside reading are given in a single bibliography which is by no means exhaustive. A better plan would be to give at the end of each chapter a number, not too large, of selected references, with chapter and page, dealing with the topic just discussed. Experience shows that the student is more likely to consult these specific references, especially if the teacher makes them a part of the regular assignment.

The last criticism has to deal with the questions given. These are mostly of the type that can be answered by reference to the text. Such questions are of doubtful value, as they test memory almost exclusively. It would be better to introduce questions that would necessitate a little thinking on the part of the students, questions such as they are apt to be asked outside of school.

EDWARD B. JORDAN.

---

**Essai De Philosophie Pédagogique**, par Fr. De Hovre. *Traduit d'après l'édition flamande par G. Siméons.* Bruxelles; Librairie Albert Dewit, 1927. Pp. xxiv+362.

The mutual relations of philosophy and education have perhaps never been wholly lost sight of. Some sort of philosophy, some theory of the meaning and purpose of life, has been back of every educational system. It may or may not have been clearly formulated, but it served, none the less, to determine the aims of education and to control its procedures. Because of this intimate association it is evident that one cannot gain a comprehensive idea of any educational system without a thorough grasp of the underlying philosophical principles. The His-

tory of Education is unintelligible without the light that is thrown upon it by the History of Philosophy and the present status of educational theory and practice must remain an enigma to the observer who is not familiar with the modern trends of philosophical thought.

To bring out clearly the educational bearings of some of the more prominent philosophical systems of modern times, and, conversely, to show the philosophical foundations upon which present-day theories of education have been built, is the purpose of Dr. De Hovre's work. Three philosophical systems are taken up for discussion in the volume at hand, viz., Naturalism, Socialism, and Nationalism. Each is analyzed in turn, first as a theory of life and then as a theory of education. Representative advocates and opponents of each system are singled out for special duty. Thus, Herbert Spencer is chosen as the representative educator of Naturalism, while Boutroux and Eucken are selected as the champions of Anti-Naturalism. Dewey, Natorp, Kerschensteiner and Durkheim are presented as the spokesmen of what the author calls the radical-social concept of life; while Willmann, Paulsen and Kidd are introduced as advocates of a moderate-social concept. Fichte is, of course, the leading spirit of German Nationalism; Langbehn and Foerster are among its staunchest opponents.

Dr. De Hovre has rendered educators, Catholic and non-Catholic alike, a splendid service in the publication of this critical study. It is evident that he is thoroughly familiar with the various systems of philosophy he discusses and that he enjoys a first-hand acquaintance with the writings of the leaders of philosophical and educational thought. To the general student of educational theory his work will prove very enlightening, showing, as it does, so clearly the inter-relations of philosophy and education. To the Catholic student it will be highly serviceable, since the author's primary purpose in the preparation of the volume was to set in clearer light the Catholic concept of life and education by contrasting it with non-Catholic theories. To American readers the critique of Dewey's "Philosophy of Education" will be especially interesting. The author finds much to admire in the work of this American educator, but he rightly maintains that the complete subjection of the individual to society and the total absence of religion in the training of

youth, both of which are postulated by Dewey's theory, make it impossible of acceptance.

The interest of American readers suggests the advisability of an English translation. Many sections of the work would certainly be of value to the larger number of readers that would be reached in this way, but it is doubtful whether the whole volume would have a like appeal. It might not be amiss to suggest that a selection be made of the topics which have a special interest for American readers and that these be presented as a series of essays in English dress.

The reviewer will be pardoned for calling attention to a few minor errata and omissions in the present volume. English titles and names are frequently mis-spelled, e.g., John Hopkins for Johns Hopkins (p. 87); Minosota for Minnesota (p. 87); (Michigan and Minnesota seem to be taken as the one place); Findley for Findlay (p. 88); "Schools of to Morrow" for "Schools of To-Morrow" (p. 96); McDougall is no longer professor at Harvard (p. 37). The location of Harvard is incorrect (*ibid.*). The omission of "Democracy and Education" from the list of Dewey's works given on page 88 is unfortunate.

EDWARD B. JORDAN.

---

**Petite Historie Des Lettres Francaises**, by Gilbert Chinard, Professor of French Literature, Johns Hopkins University. Ginn and Company. Pp. 328. Price, \$1.48.

Here is a new book, which will unquestionably render great service to the instructor who wishes his pupils to translate interesting material, and acquire, at the same time, general and accurate notions on the whole of French literature.

With this deep knowledge of the matter, Doctor Chinard has written this *Petite Historie des Lettres Francaise* in a style that makes it interesting to everybody. The young man who begins to study the subject will find there all that he needs, while the more advanced student has much to gain by reading comments and views expressed by a distinguished French scholar.

The book is divided into five parts, each of which corresponds to a historical period of French literature. The first chapter of every part presents a general survey of the period.

There are no long lists of authors, works and dates, no analysis of books that were famous in their time, no profuse informa-

tion about writers, no discussion upon technique, no classification of "genres." Instead of a learned but somewhat pedantic display of erudition, Doctor Chinard states facts and explains ideas. He shows how every period logically proceeds from the one which came before. As the literature of a country cannot be understood without at least an elementary knowledge of its political history, he frequently alludes to the events of the stormy history of France. He points out the many connections between books and revolutions or discoveries or wars, follows the evolution of thought, makes clear how and why a general state of mind, created by a certain occurrence, explains the success of a certain literary work, or, on the contrary, how a certain literary work reacted on its readers, and brought a state of mind that led to a certain course. In this way is shown the reciprocal influence of the public upon literature, and of literature upon the public.

Of the character and private life of great authors, Doctor Chinard examines only what must be known to give an insight into the ideals or opinions which inspired their books. He uses short, accurate definitions, thus concentrating in a few words the mentality of a man and the tendencies of a time. He also insists upon the universal character of French literature, which in many respects describes all mankind. The faults and oddities portrayed by Molière are not special to the French nation; Harpagon, the miser, Alceste, the pessimist, Monsieur Jourdain, the *new rich*, could as well be English, Spaniards or Italians. Descartes' philosophy is good for all men. The author makes it plain that he considers this aspect of French literature as being of the greatest importance, and one of its best deserts.

The book is written in an excellent style, in genuine French language, which means order, exactness, clarity, harmonious simplicity. There is no affectation of eloquence, no bombastic expressions, and, we must add, no attempt from Doctor Chinard to force on the reader his own point of view. The book is strictly impartial; no religious feeling or belief can be offended. Due credit is given to the faith of great writers like Pascal, Bossuet, Fénelon, and if the author cannot but admire the style of Voltaire and Rousseau, he does not fail to point out the noxious character of their philosophy.

Many illustrations, and in particular full-page reproductions

of the most famous portraits of the best-known writers, add to the attractiveness of this history of French literature.

A French-English vocabulary and an index end this work, which deserves to be widely known and used, not only on account of the personality of the author, but above all because it constitutes a reading material and a teaching of the first order.

ANDRE BENÉTEAU.

---

**Secondary Education in Country and Village**, by Emery N. Ferris. New York: D. Appleton and Co., 1927. Pp. 461.

The majority of texts destined for use in courses dealing with the principles of secondary education have been characterized by one glaring defect. They have dealt with the problems of the high school as they are encountered in the city systems, and have either ignored or passed over with scanty reference the situations confronting the smaller institutions. Treatises of this sort have failed to take cognizance of two important facts; first, that the small secondary school is the prevailing type in the United States, and secondly, that its difficulties are not, by any means, identical with those of its more favored neighbor. Three-fifths of the high schools in the country provide instruction for only one hundred pupils or even fewer. As a result young teachers not infrequently lack that true orientation toward their work and its problems which it is the function of the professional institution to provide.

Under such conditions, the present volume of Dr. Ferris should be of great assistance in warding off false impressions. In a clear, convincing manner, he urges the claims of the small school, facing its peculiar difficulties with the courage of intelligent conviction and stimulating the student to a realization of the possibilities in such types. His conclusions are well-grounded and supported by abundant evidence. The teacher and the administrator, as well as the student, can profit greatly from a perusal of its pages.

In addition to the content of usual text, wisely interpreted in the light of his particular subject, the author presents a helpful section entitled "General Problems." A reference to some of its titles will be the best index to its utility. The chapter headings indicate a discussion of selected administrative phases,

supervision, adult education, and social activities in rural sections.

JOHN R. ROONEY.

### Books Received

#### *Educational*

Bell, J. Carleton; Suhrie, Ambrose L.: *Contributions to Education*. Volume II. Part I, Experiments in the Classroom; Part II, Problems in Teacher Training. Yonkers-on-Hudson, N. Y.: World Book Company, 1928. Pp. x+425. Price, \$2.20.

Collins, Agnes: *A Catholic High School Librarian List*. Education Bulletins, No. 1, January, 1928. Washington, D. C.; National Catholic Welfare Conference, Bureau of Education. Pp. 208.

Concannon, Helena, M.A.: *A Garden of Girls*. Intimate Studies of Educational Methods of Former Days in Many Lands. New York: Benziger Brothers, 1928. Pp. 179. Price, \$1.75.

McAllister, Abel J.; Otis, Arthur S.: *Child Accounting Practice*. A Manual of Child Accounting Technique. Yonkers-on-Hudson, N. Y.: World Book Company, 1927. Pp. 196. Price, \$2.20.

Patrick, Charles D.: *Patrick Industrial Arts Texts For Grades Seven to Nine*. Elizabeth, N. J.: Practical Arts Publishing Company, 44 Vista Avenue. Price 10 cents sample copy.

Robertson, David Allan, Editor: *American Universities and Colleges*. New York: Charles Scribner's Sons, 1928. Pp. xii+884.

#### *Textbooks*

Atwood, William H.; Heiss, Elwood D.: *Educational Biology*. Philadelphia: P. Blakiston's Son & Company, 1928. Pp. xi+469.

Camba, Julio: *La Rana Viajera*. Edited by Frederico de Onias. Boston: D. C. Heath and Company, 1928. Pp. xviii+358. Price, \$1.12.

Carpenter, Frances: *Ourselves and Our City*. New York: American Book Company, 1928. Pp. xii+296.

Gale Zona: *Miss Lulu Bett*. Edited by Lella B. Kelsey. New York: D. Appleton and Company, 1928. Pp. xii+279.

Imbert, Louis; Pinol, Francisco: *Fundamentals of Spanish*. New York: Silver, Burdett and Company, 1928. Pp. xxviii+278+v.



James Stanislaus, Sister: *The Journeys of Jesus*. Compiled from the Gospel Narrative, Book Two. Boston: Ginn and Company, 1928. Pp. xi+201. Price, 72 cents.

Longley, William Raymond; Marsh, Henry Brooks: *Algebra*. Revised Edition. New York: The Macmillan Company, 1927. Pp. 601.

Magoffin, Ralph Van Deman; Henry, Margaret Young: *Latin; First Year*. New York: Silver Burdett and Company, 1928. Pp. xv+xi+392.

Miles, Dudley, Ph.D.: *English in Business*. Revised Edition. New York: Ronald Press Company, 1928. Pp. viii+441. Price, \$1.50.

Newmayer, S. Weir, A.M., M.D.; Broome, Edwin C., Ph.D., LL.D.: *Health Habits*. New York: American Book Company, 1928. Pp. 207.

Newmayer, S. Weir, A.M., M.D.; Broome, Edwin C., Ph.D., LL.D.: *The Play Road to Health*. New York: American Book Company, 1928. Pp. 141.

Scott, Harry Fletcher; Horn, Annabel: *First Latin Lessons*. Revised. Chicago: Scott, Foresman and Company, 1928. Pp. viii+485+44.

Wilson, H. E., A.M.: *Laboratory Manual in American History*. New York: American Book Company, 1927. Pp. 241.

#### General

Clarke, Rev. John P.: *A Crown of Jewels for the Little Secretary of Jesus*. Chicago: John P. Daleiden Company, 1927. Pp. 115. Price, \$1.00.

Concraft, Earl Willis, Ph.D.: *Government and Business*. Yonkers-on-Hudson: Work Book Company, 1928. Pp. xi.+508.

Hoffmann, Alexius, O.S.B.: *Liturgical Dictionary*. Collegeville, Minn.: The Liturgical Press, 1928. Pp. 188. Price, \$2.50.

Kirlin, Very Rev. J. L. J.: *Priestly Virtue and Zeal*. A Study of the Life of St. John Baptist Vianney, the Cure d'Ars. New York: Benziger Brothers, 1928. Pp. 179. Price, \$2.00.

Mittermueller, Rev. O.S.B.: *Life Work of the Rt. Rev. George Michael Wittmann, Bishop of Ratisbon*. Translated by a Sister of Notre Dame. Milwaukee: The Bruce Publishing Company, 1928. Pp. 202.

O'Hara, Edwin V.: *The Church and the Country Community*. New York: The Macmillan Company, 1927. Pp. 115.

Sprague, Curtiss: *How to Make Linoleum Blocks*. Pelham, N. Y.: Bridgman Publishers, 1928. Pp. 64. Price, \$1.00.

Steck, Francis Borgia, O.F.M., Ph.D.: *The Joliet-Marquette Expedition, 1673*. The Catholic University of American Studies in American Church History. Volume VI. Quincy, Ill.: Franciscan Fathers, 1928. Pp. xiv+334. Price, \$3.00.

Stephen, James: *Etched in Moonlight*. New York: The Macmillan Company, 1928.

#### Pamphlets

The Commonwealth Fund: *Ninth Annual Report*. For the year 1926-1927. New York City: 1 East 57th St., 1928.

The Federated Council on Art Education: *Report of the Committee on Art Instruction in Colleges and Universities*. Boston, Mass.: Royal B. Farnum, Exeter and Newbury Sts.

Goeb, Cuthbert, O.S.B.: *The Funeral Mass and Burial Service for Adults*. Collegeville, Minn.: The Liturgical Press, 1927.

Hainert, L. E.: *How to Make a Cat Boat*. Elizabeth, N. J.: Practical Arts Publishing Company. Price 15 cents.

*International Ethics*. Preliminary Report Presented to the Catholic Association for International Peace. New York: The Paulist Press.

*The Manner of Serving at Low Mass*. Collegeville, Minn.: St. John's Abbey, 1927.

Monar, Helen F.: *How to Make a Princess Slip*. Elizabeth, N. J.: Practical Arts Publishing Company. Price, 15 cents.

Moyer, F. E.: *Important Events of the Past Five Years in European and American History*. New York: Self-Test Publishing Company, 603 W. 51st Street.

Ohio State University: *Report of the Freshman Week Council*. Columbus, Ohio.

University of the State of New York, State Department of Education: *Proceedings of the 63rd Convocation, Syllabus for Mechanical Drawing, Secondary Syllabus in Art Education, A Tentative Syllabus in Junior High School Mathematics*. Albany: The University of the State of New York Press.

Bureau of Education Publications Bulletins: (1927), No. 31, *Statistics of Private High Schools and Academies 1925-1926*; No. 32, *Statistics of City School Systems, 1925-1926*; No. 33, *Statistics of Public High Schools, 1925-1926*; No. 35, Whitcomb, Emilene S.: *Achievements in Home Economics*. Bulletin 1928, No. 1, *Educational Directory, 1928*.